

# THE BAPTIST MAGAZINE.

---

SUPPLEMENT, 1827.

---

## A BRIEF NOTICE OF SOME ANCIENT COINS AND MEDALS, AS ILLUSTRATING THE PROGRESS OF CHRISTIANITY.

BY THE REV. ROBERT WALSH, LL.D.

(*Extracted from the Amulet for 1828.*)

THE study of Coins and Medals is recommended to our attention by many interesting circumstances — as displaying the most unerring and best-preserved monuments of ancient art — as conveying to us the dress of the times to which they belong — as bringing us acquainted with the features and character of the persons they represent — and, above all, as illustrating the events which occurred at the period of their impression, and so becoming the standards of history, and the testimony of its truth or falsehood. But while great pains have been taken to illustrate, by their means, the historical facts of Pagan Greece and Rome; there is no one, I believe, who has thought it worth his while to make them subservient to the more interesting details of the spread and progress of Christianity among mankind; as if that circumstance had so deteriorated the arts, that no Coin or Medal which contained any allusion to it was worthy of the slightest notice of the Medallist.\* This affected contempt has enabled me to make a larger collection in the East than I could hope to obtain had I more competitors, and from this collection I shall select a few, which may afford a brief illustration of some historical facts in the early ages of Christianity.

The Coins alluded to are of different metals — gold, silver, and bronze, and of different dimensions. The fac-similes, however, are represented all of the same size, for the sake of uniformity, and the metal is not mentioned, as the Essay merely adverts to the impression.

In speaking of Coins, the *obverse* means the principal face, on which is generally placed the head of the monarch; the *reverse*, the opposite side, on which is generally some device. The whole surface is called the *field*; letters on the field are called the *inscription*; letters round the edge, the *legend*. The part divided by a line at the bottom is called the *exergue* †: letters in the exergue generally imply the place where the coin was stamped; if several letters form a single character, it is called a *monogram*: these two latter are very obscure and imperfectly known. Mediobarbus and others give them an interpretation very complex; I have rather adopted the conjectures which are more obvious and simple.

The first I shall mention, as probably the earliest in point of time, is of Hebrew origin. In the year 1812, a peasant in the county of Cork, in Ireland, was digging potatoes, accompanied by his daughter, who picked them up as they were thrown above the ground. Among them she found, encrusted with clay, what she thought to be a large button, and handing it to her father, he rubbed the edge on the sleeve of his coat,

---

\* Pinkerton is particularly testy on this subject. Coins of the Byzantine emperors he calls "utterly barbarous," and says, "that the admission of a coin of that barbarous nation, the Jews, is justly esteemed a disgrace to a cabinet." The only work on Coins published in England before his Essay, was an ingenious little treatise by the Rev. Dr. Jennings; he unluckily noticed some Jewish and Christian coins, and Pinkerton says he would "pass him over in silent contempt, as he is taken up with Jewish shekels and divinity, as in duty bound to pray!" — Pinkerton on Medals, vol. i. p. xiii.

† εἰς ἐργον, out of the work.

and in a short time it became bright, like gold. He now imagined he had gained a prize, and proceeded with it to his landlord, Mr. Corlett, a gentleman of Cork, of the Society of Friends. He further cleaned it, and found it to be an antique medal of singular structure and device. On one side was the head of our Saviour, and on the other a Hebrew inscription; both, however, considerably injured by time. As the place where the potatoes were planted had been the site of a very ancient monastery, coeval with the first introduction of Christianity into Ireland, but of which even the ruins had long since disappeared, it was imagined, with every probability, that this medal had been brought into Ireland by some of the religious community at a very early period, and as such, was an object of great interest. Fac-similes, therefore, were taken from it, and sent about, and in a short time it excited in no slight degree the attention of the learned, and various conjectures were made as to its age and origin. About this time a medal of a similar kind came into my possession, obtained from a Polish Jew at Rostoc in Germany; and on comparing it with that found in Ireland, it appeared to be an exact counterpart, and struck from the same dye. As it had not suffered the same injuries from attrition and erosion, it was in a highly perfect state of preservation, and the letters, which were much injured in the former, and caused some obscurity in the inscription, were in this sharp and distinct as when they were struck. But the bust of Christ was singularly beautiful: it had a pensive sublimity in its air and character that exactly accorded with our ideas of its great prototype, as if he had sat for the picture; and the execution denoted it to have been the production of an era when the arts were in the highest vigour. It would appear by the testimony of different writers, that it was first mentioned by *Theseus Ambrosius*,\* and after him had been a subject of inquiry by the learned in Europe for more than two centuries; that it made its first appearance in Rome under Julius II. when the Venus de Medici and other long-lost productions of ancient art were again brought to light; that inferior copies of it were multiplied, with slight variations, but that the original was not a coin, but a tessera, or amulet, struck by the first Jewish converts to Christianity, and worn by them as a pious memorial of their Master;† and finally, that the date was indicated by the Hebrew letter Aleph on the obverse, which then, as well as now, represented the numeral I. and indicated that it was struck in the first year after the resurrection.‡

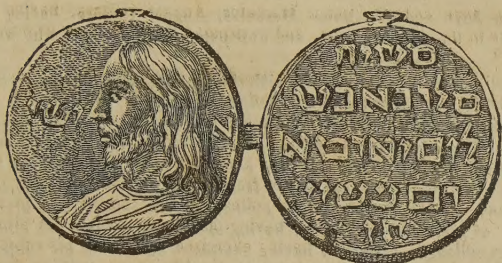
In the annexed medal, the obverse represents the head of our Saviour, as described in the letter said to be sent by Lentulus to Tiberius; his hair divided after the manner of the Nazarenes, plain to his ears, and waving on his shoulders; his beard thick, not long, but forked, the face beautiful, and the bust fine; over the whole the tunic falls in graceful folds. On the obverse is the Hebrew letter  $\aleph$ , representing the numeral I. and supposed to stand for the date. On the reverse is this inscription on the field, in Hebrew, משיח מלך בא בשלום ואר מאדם עשי די "The Messiah has reigned—he came in peace, and being made the light of man, he lives."

\* The work of *Theseus Ambrosius* is of great rarity and antiquity; a copy of it was just before discovered in the library of Trinity College, Dublin. Many writers still earlier who have described this coin may yet be found. Those who have subsequently noticed it are—Waserus, Alstedius, Hottingerus, Wagenseil, Leusden, Surenhusius, Rowland, and others. After such testimony, who can assent to the gratuitous assumption of Jobert, "quoique elle eût pu être faite par quelque Juif converti au christianisme, est cependant une de ces medailles dont les curieux ne doivent faire aucun état!" Job. I. 305.

† *Aelius Lampridius* relates, that Alexander Severus kept the representation of Christ with that of Apollonius, Abraham, Orpheus, and others, on which he makes the following remark: At vero Paganos imaginem Christi aliquando conservasse, discipulos neglexisse, horret animus omnino cogitare multo minus credere. "The mind shudders to think, much less to believe, that Pagans should preserve a representation of Christ, and his disciples neglect it."—See Num. *Ær.* Vet. Christ.

‡ Many learned, modern Jews, to whom I shewed the medal, concurred in this conjecture. Years, on coins of that era, are frequently expressed by Greek and Roman letters, representing numerals; the regular dates on Christian coins were not introduced for several centuries after. On this subject, however, I must agree with the Commentator of Jobert, "que la vraie solution de ces *Ænigmes Numismatiques* n'est pas encore trouvée."—Job. ii. 297.





As Christianity expanded itself through the world, its professors began to suffer those persecutions which had been predicted by its Divine Author. The first commenced under Nero, and was renewed with various degrees of severity till the reign of Diocletian, when an effort was made to extirpate the religion of Christ, so extensive and persevering, that nothing less than a divine interposition seemed to have preserved it from total extinction. Diocletian was born in Dalmatia, in the year of Christ 245, and on the death of Numerianus, was saluted Emperor by the army at Chalcedon, near Constantinople, in 284. He was himself a man of mild, philosophic character, but was instigated by his colleague in the empire, Galerius Maximianus. This atrocious man was born in Dacia: his father was unknown, but he himself gave out, that his mother conceived on the banks of the Danube by Mars, in the shape of a serpent. Among other observances by which the Christians were now distinguished, was their abstaining from meats offered to idols. This so offended the mother of Galerius, that she made it a pretext for urging her son to persecute them, who was himself greatly inclined to it; and after much entreaty he obtained, in the year 302, from Diocletian, those dreadful edicts which have justly stigmatized the character of that emperor. Armed with this authority, the Christians, who were at this time spread over all the provinces of the vast Roman Empire, were every where pursued; and I have visited, in the Gulf of Nicomedia and other remoter places in the East, caverns in the sides of nearly inaccessible mountains, where they endeavoured to find refuge and concealment, during this dismal period. Many of the saints and martyrs recognized by the Greek church perished on this occasion, and they still shew, in the church of St. Euphemia at Chalcedon, the implements of torture by which she and numbers of her friends were put to death. In this way, historians assert that in one province alone 150,000 Christians perished by various kinds of cruel deaths;\* and so complete was supposed to be the extirpation of the sect, that coins were struck and the following inscriptions set up, recording the fact that the Christian superstition was now utterly exterminated, and the worship of the gods restored by Diocletian, who assumed the name of Jupiter; and Maximian, who took that of Hercules:

DIOCLETIANVS IOVIVS ET

MAXIMIAN: HERCVLEVS

CÆS: AVG:

AMPLIFICATO PER ORIENTEM ET OCCIDENTEM

IMP: ROM:

ET

NOM: CHRISTIANORVM

DELETO QVI

REMP: EVER

TEBANT

DIOCLETIAN: CÆS:

AVG: GALERIO IN ORI

ENTE SVPER

TITIONE CHRIST:

VBIQVE DELETA ET CVL

TV DEOR: PROPAGATO

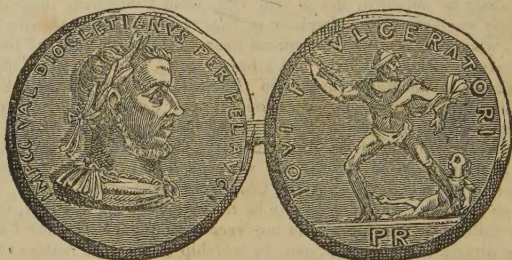
\* Gibbon calculates that 2000 persons only were put to death in ten years! though Eusebius, who lived at the time, affirms that from 10 to 100 a day were executed in the province of Thebais alone — *πλεονων η δεκα — και παλιν εκατον εν ημερα μια*. Euseb. Ec. Hist. l. 8. c. iv.

"Diocletian Jove and Maximian Hercules, August Cæsars, having encreased the Roman Empire in the east and west, and extirpated the Christians who were overturning the Republic."

"To Diocletian Cæsar and Augustus Galerius in the east, having every where extirpated the Christian superstition and restored the worship of the Gods."\*

The Christian writers do not fail to record many marks of divine anger displayed on this occasion. The palace of the Emperor was struck with lightning and immediately consumed, which so affected him, that he continually saw flashes of fire before his eyes, and he was seized with a dangerous fever, from which he with difficulty recovered. He soon after abandoned the empire to his colleague, and retired to a private station, in which he died of grief and abstinence, having obstinately refused all aliment; while his more atrocious colleague, Galerius, having exercised against all his subjects that avarice and cruelty which he began by practising on the Christians, was wasted away with a consuming and loathsome disease, and died with great horror. Without having recourse to supernatural interposition, we may easily suppose that such would be the natural effects of reflection and remorse on men whose conscience was burthened with the cruelties they had perpetrated.

In the annexed coin, the obverse represents the head of the Emperor Diocletian, crowned with laurel, and his shoulders covered with a coat of mail, with the legend, IMPERATOR CAIVS VALERIVS DIOCLETIANVS PERPETVVS FELIX AVGVSTVS.—"The Emperor Caius Valerius Diocletian, perpetual, happy, august." On the reverse is Jupiter, holding in his raised hand a thunderbolt, and trampling a kneeling figure, with serpent-like feet, the legend IOVI FVLGERATORI—"To Jupiter the thunderer." The prostrate figure designates Christianity, and the figure of Jupiter brandishing his thunderbolt, is taken probably from Ovid's description; †—he is dashing down the Christians with the same fire as he hurled down the Titans, who had equally, but vainly, tried to dispossess him of heaven. In the exergue, PR, pecunia Romæ, "the money of Rome."



But while, to all human calculation, Christianity was now abolished in the world, the hand of Providence was visibly stretched out for its preservation. Mankind immediately after saw with astonishment, that it became more vigorous and flourishing than ever; and the head of the mighty Roman empire adopted its tenets from a conviction of its truth, at the time that his predecessors were boasting of its total destruction on account of its falsehood.

Constantine, son of Constantius Chlorus, who governed Britain, and Helena, a woman of obscure birth, who had embraced Christianity, was born in the year 274, and was early instructed by his mother in her own doctrines. For some time after he came to the imperial throne he still adhered to the rites of heathenism, and all his early coins bear the impress and inscription of heathen worship, being frequently dedicated IOVI CONSERVATORI, "to Jupiter the Preserver," and other deities of heathen mythology. He was, however, completely converted in the year of our Lord 312, and according to eccle-

\* These inscriptions were found on beautiful columns at Clunia, in Hispania Taracensis. They are preserved in Gruterus, p. cclxxx. n. 3, 4. It is remarkable that Gibbon, who quotes Gruterus for other inscriptions, takes no notice of these.

† "Quo centimanum deiecerat igne Typhœa." Ov. Met. III. 304. This highly interesting coin is not among the Diocletians in my possession; it is described by Bandurns, and there is one in the collection of the king of France, from which I had the annexed copy taken. A coin of similar type and construction with that of Diocletian was struck on the same occasion by Maximian, and is given by Hier. Tanini, in his Supplement to Bandurns.



siastical writers, his conversion was effected, like that of St. Paul, by a sensible miracle, while he was performing a journey on a public road. He was opposed after his elevation to the imperial purple by Maxentius, a man of furious passions, gross and sensual habits, and a cruel persecutor of the Christians. Constantine was in Gaul, and having heard of the opposition of his rival, who was in possession of Rome, he immediately crossed the Alps and proceeded against him. When near Verona, on his march, and meditating on the difficulties of his situation, he was roused from deep thought by a bright light which suddenly illumined the sky, and looking up, he saw the sun, which was in its meridian, surmounted by a cross of fire, and beneath it this inscription—*ΤΕΤΩ ΝΙΚΑ*, “in this conquer.”\* He immediately adopted the cross as his ensign, and formed on the spot the celebrated *Labarum*, or Christian standard, which was ever after substituted for the Roman eagle. This, as Eusebius describes it, was a spear crossed by an arrow, on which was suspended a velum, having inscribed on it the monogram *ΧΡ*, formed by the Greek letters Chi and Rho, the initials of the name of Christ. Under this he marched forward, and rapidly triumphed over all his enemies; and, struck with the preternatural warning he had received, and its consequences, he now publicly embraced the doctrines of that religion under whose banner he had conquered. Shortly after he removed the seat of empire from Rome to Byzantium, which was thenceforward called after him Constantinople. Here he struck upon his future coins an impress and legend alluding to the extraordinary events of his conversion, and no more traces are to be found on them of Pagan emblems. He died in the year 337, after reigning 30 years.

The Coin annexed represents on the obverse the naked bust of the emperor, crowned with a laurel wreath, and surrounded with the legend *FLAVIVS VALERIVS CONSTANTINVS, PERPETVVS, FELIX, AVGVSTVS*—“Flavius Valerius Constantine, perpetual, happy, august.” On the reverse is the whole length figure of the emperor in armour, crowned with laurel, standing on the prow of a galley: in his right hand he holds a globe, surmounted by a rayed phoenix, the adopted emblem of his family, to intimate the renovation of his empire; in his left is the *Labarum*, inscribed with the monogram *ΧΡ*; behind is the angel of victory, directing his course; round is the appropriate legend, *FELIX REPARATIO TEMPORVM*—“the happy reformation of the times.” In the exergue are the letters *P T* “pecunia Treverorum,” “the money of Triers.”

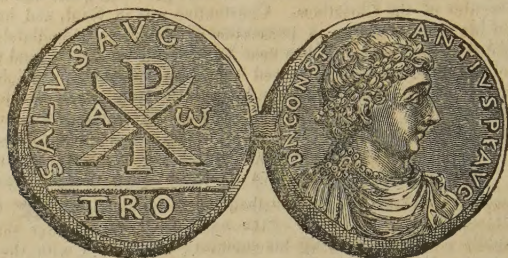


The sons of Constantine adopted their father's religious conviction, and imitated his coinage, with some additional emblems of Christianity. He was immediately succeeded by his favourite son Flavius Julius Constantius, who was born in Pannonia in 317. Though hostile to Paganism, he was suspected to be tainted with the Arian heresy, which had just before been condemned at the Council of Nicæa. He adopted, however, his father's emblems and inscriptions, and devised others of a very orthodox character. He omitted the *Labarum*, and devoted the whole field to the monogram of Christ, adding from the Revelations, Alpha and Omega, implying the eternity of his character. He died in the year 361, having reigned 24 years.

In the annexed coin, the obverse displays the bust of the emperor, his head bound with a diadem of jewels, and his shoulders covered with the imperial robe. The legend, *DOMINVS CONSTANTIVS PERPETVVS, FELIX, AVGVSTVS*.—“Lord Constantius, perpe-

\* Eusebius asserts, that the emperor *himself* declared to him this circumstance, and confirmed it with a solemn oath; and he adds, “who after this will doubt the truth of the narrative?” “Αὐτὸν δὲ τοῦ νικητοῦ βασιλέως ἐξαγγελαντος, ὅρκα τε πιστώσαντο τοὺς λόγους· τίς ἂν ἀμφίβαλοι μὴ οὐχὶ πιστεῦσαι τῷ διηγήματι.—Eusebius' Life of Constant, b. i. p. 28.

tual, happy, august." On the reverse is a large monogram, having on one side A and on the other Q. The legend is very appropriate, SALVS AVGVSTI—"the Salvation of Augustus." In the exergue T R O Treveris obsignata, "coined at Triers."



The sons of Constantine were succeeded by his nephew Flavius Claudius Julianus, the son of Julius Constantius, half-brother to Constantine. He was born at Constantinople in 331, but having lost his father early, he was delivered by his uncle to Eusebius, of Nicomedia, to be educated in the doctrines of Christianity, and with him he passed his youth in a castle of Cappadocia. Liberated from thence at an adult age, he afterwards associated with the philosophers of Asia, and soon abandoned the principles in which he had been educated.\* When called to the empire by the death of Constantius, he openly deserted the cause of Christianity, and perpetuated the memory of his apostacy by abolishing the Christian emblems on the coins of the empire, and replacing not only the heathen emblems of former emperors, but adding sundry others, borrowed from Egyptian superstitions. Some of these coins represent him as an Egyptian deity, and his wife Helena as Isis, holding a sistrum, with the legend *ISIS FARIA*; others display bulls, and dogs, and reptiles, and other abominations of Egyptian worship, "changing the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."† While sacrificing to one of his idols, Mares, a venerable Bishop of Constantinople, blind with age, was led by the hand to the heathen altar, and there rebuked the emperor openly for his abandonment of Christ. "Will your Galilaean God," said Julian, mockingly, "restore you your sight?"—"He has taken it from me in mercy," said Mares, "that I might not see your apostacy." He was at length led into an expedition against the Persians, and being betrayed by a guide whom he trusted, on the banks of the river Euphrates, he was attacked and mortally wounded with an arrow. Being removed to his tent from the field of battle, covered with blood, and perceiving death approaching, the horrors of his apostacy rushed upon his mind; and throwing about his blood in the agony of death, he exclaimed,‡ as some authors assert "*Vicisti Galilæe!*"—"thou hast conquered, O Galilaean!" and soon after expired, in the year 363, having reigned only one year and eight months.

In the first annexed Coin, the obverse represents the bust of the emperor in his robes, his head bound by a diadem of pearls, with this inscription—*DOMINVS FLAVIVS CLAVDIVS JVLIVS, PERPETVVS, FELIX, AVGVSTVS*. On the reverse is the Egyptian deity *Apis*, whom they worshipped under the form of a bull, surmounted with stars representing his divinity, with the legend *SECVRITAS REIPVBLICÆ*—"the Security of the Republic." In the exergue, *CONSP. Constantinopolæ's pecunia*, "the money of Constantinople."§

\* He had even taken orders in the Christian church, and read the Scriptures publicly to the people: conceiving that piety was his greatest ornament. *Greg. Naz. p. 58.*

† *Ep. to the Romans, i. 23.* The Romans in the time of Augustus, do not seem to have as yet adopted any Egyptian gods. Virgil represents them as set in opposition to those of Rome, and calls them monsters—"omnigenumq: deum monstra," *Æn. lib. iii. 698.* "monstrous deities of all kinds." In the days of St. Paul and Juvenal, however, their worship was introduced; the gods to whom adoration was paid were cats, dogs, apes, oxen, beetles, onions, leeks, and other vegetables, which occasioned the satirist to exclaim,

Oh sanctas gentes, quibus hæc nascuntur in hortis

Numina.

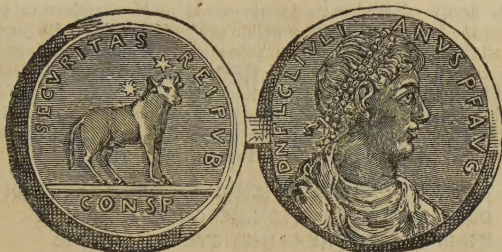
*Sat. xv. l. 10.*

"Oh sacred people, whose gods grow in their gardens."

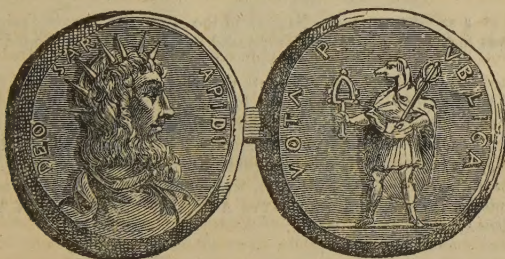
‡ This is the account of Christian writers; that of the Pagan is very different.

§ The Israelites first adopted this idol in their escape from Egypt, carrying with





In the second, the obverse represents the Egyptian deity *Serapis*, with rays issuing from his head; with the legend *DEO SARAPIDI*—"to the God Sarapis." On the reverse is *Anubis*, whom the Egyptians worshipped under the form of a man with a dog's head, holding in his right hand a sistrum, and in his left a caduceus, the legend *VOTA PVBICA*—"the prayers of the public."\*



The family of Constantine terminated with Julian; and as the first had endeavoured to establish Christianity, so the last had endeavoured to extinguish it. His successor, however, immediately repaired the injuries he had inflicted. Jovianus was born in Pannonia, in 331. He was with Julian's army at the time of his defeat, and after his death, with great prudence and management extricated it from its perilous situation, for which occasion he was declared emperor. As he had been educated in the principles of

them many of the abominations of the people with whom they had lived so long. Exod. ch. xxxii. v. 4. They were frequently reproached for it afterwards by the prophets, "changing their glory into the similitude of a calf, that eateth hay," Psalm cvi. 20. The inhabitants of Antioch, at a subsequent period, reproached Julian for the same offence. They had received (as Theodoret says, lib. iii. c. 22.) their Christianity from the greatest apostles, Peter and Paul, and were proud of the distinction, that in their city the followers of Jesus were first called Christians. They were indignant that Julian not only adopted the worship of this Egyptian animal, but that he commemorated his folly, putting it on his coin—*τῷ νομισματι αὐτοῦ ἔχειν τᾶνρον, δὲ τὸν κόσμον ἀνατετράφθαι*—"He placed the bull upon his coin, and he overturned the universe."

\* The Egyptian deity Anubis is supposed to have been the same as the Mercury, and hence he is represented with the caduceus, as above. Ille superum commeator et inferum, sublimis attollens canis cervices arduas Anubis, læva caduceum gerens. Apul. Met. l. xi. "That dog Anubis, the sublime purveyor of the gods above and below, raising his lofty neck, and bearing in his left hand a caduceus." Lucian, in derision, calls him *κυνοκεφαλός* "dog's head;" and Virgil, Latrator Anubis, "Anubis barking like a dog." Gibbon praises the "philosophic character" of Julian: to have rejected Christianity might have entitled him to the name of philosopher, in the modern acceptation of the word; but surely that man could not deserve it, who adopted in exchange the most base and revolting superstitions that ever degraded the human mind. In the words of the historian—*Ὁ γὰρ δὴ βασιλεὺς πολυθεϊστικῶν συνεχῶς θύων πρὸς τοῖς βώμοις τῶν εἰδωλῶν*. Soc. Eccles. Hist. lib. iii. c. 27.—"For the king being exceedingly afraid of dæmons, was constantly sacrificing on the altars of their idols."

Christianity, he firmly adhered to its doctrines, and on his march to return to Constantinople, displayed the Labarum—made a public profession of his faith, and enforced it to his subjects; allowing, however, a certain toleration to those who followed heathen rites, excepting only such as practised magic. He then applied himself to repair the injuries Julian had inflicted on religion, by rebuilding Christian churches, and removing from them the heathen idols of his predecessor. On the island of Corfu is still standing one of the temples he erected, with a very perfect inscription on a tablet in the frieze over the gate, which I copied, intimating what he had done:—

ΠΙΣΤΙΝ ΕΧΩΝ ΒΑΣΙΛΕΙΑΝ ΕΜΩΝ ΜΕΝΕΩΝ ΚΥΝΕΡΙΘΩΝ  
 ΚΟΙΜΑΚΑΡ ΨΥΜΕΔΟΝ ΤΟΝ ΔΙΕΡΟΝ ΕΚΤΙ ΚΑΝΗΘΝ  
 ΨΥΗΝ ΩΝ ΤΕ ΜΕΝ Η ΚΑΙ ΒΩΜΟΥ ΣΕΣΑΜΑ ΠΑΣΑΣ  
 ΧΕΡΟΣ ΑΠΟΥΤΙ ΔΑΝΗΣ ΙΟΒΙΑΝΟΣ ΕΔΩΝΟΝ ΑΝΑΚΤΙ

“I, Jovian, having powerful faith as the auxiliary of my attempts, have built this sacred temple to thee, blessed Ruler on high!—overturning the heathen altars and shrines of the Greeks, I present this offering to thee, O King! with an unworthy hand.”

The first coins he struck alluded to the same event, the re-establishment of Christianity.

Jovian died at a small town near Nicæa, in the year 364, having reigned but eight months. He was found dead in his bed, supposed to have been suffocated by the vapour of charcoal.

In the annexed coin, the obverse represents the bust of the emperor in his robes, with his head bound with a diadem of pearls; the legend, DOMINVS JOVIANVS PERPETVVS, FELIX, AVGVSTVS. The reverse represents the emperor in armour on horseback; before him is a soldier bearing the Labarum, surmounted by a cross, which the emperor is anxiously pointing to, and following as his guide; behind him is an angel, with an olive branch in one hand, and in the other a crown, which she is stretching to place on the bare head of the emperor. The legend, ADVENTVS AVGVSTI, “the coming of Augustus.” In the exergue, ROMA, where it was coined.

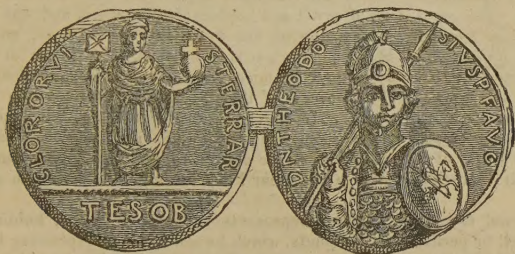


From the reign of Jovian, Christianity was established as the accredited religion of the vast Roman empire, without any attempt made by a succeeding emperor to extinguish it, notwithstanding efforts on the part of the people to revive heathenism. Theodosius was born in Spain, in the year 346. He was appointed by Gratian to avenge the death of Valens, who had been slain by the Goths, and conducted himself with such prudence that he was called to the imperial throne. Here he was a strenuous supporter of Christianity. He issued many decrees against the Arian heresy, still very prevalent, and established the orthodox faith in the Trinity, as decreed at the Council of Nicæa. Some attempts were made in his reign to revive the heathen superstitions at Rome and in the provinces, but he effectually prevented them. The senate at Rome, who still had a tendency to their ancient rites, requested that they might be permitted to re-erect the altar to VICTORY, which had been removed; this he strictly prohibited, and about the same time he totally abolished in Egypt the worship of Serapis and other gods, issuing the memorable decree, that no one should presume in the Roman dominions “to worship an idol by sacrifice.” It was on this occasion that he surmounted the globe with a cross as is seen on his coins. The globe had been a favourite emblem of the Roman emperors, some of whom surmounted it with the Roman eagle; some with the figure of Victory; and the family of Constantine with a phoenix: but Theodosius was the first who placed on it the cross, intimating the triumph of Christianity over the whole earth. He seems, therefore, to have been the originator of the globe and cross, which other Christian



monarchs, as well as our own, use at this day at their coronation. From this time heathen mythology sunk into general contempt, and forsaking the cities, where the inquisitive minds of cultivated men had detected and exposed its absurdities, it retired among the remote *Pagi*, or villages, where it continued to linger a little longer, and its professors were denominated *Pagani*,\* or *Pagans*, and the superstition itself *Paganism*, an appellation which it retains at this day. Theodosius divided his empire between his sons Arcadius and Honorius, giving to the former the East, of which Constantinople was the capital; and to the latter the West, of which Rome was the capital. The Christian world was thus divided into two empires and two churches; the first distinction has been long since obliterated, but the second yet subsists.† He died in 395, after a reign of sixteen years, having justly acquired the appellation of the *Great*.

The annexed coin represents the emperor in armour, with a spear and shield: the legend, *DOMINVS THEODOSIVS, PERPETVVS, FELIX, AVGVSTVS*. The reverse represents him robed, holding in his right hand the *Labarum*, and in his left the globe, surmounted with a cross. The legend, *GLORIA ORBIS TERRARUM*—"the Glory of the whole Earth." In the exergue the letters *TESOB*. *Thessalonicae obsignata*, "coined at Thessalonica."



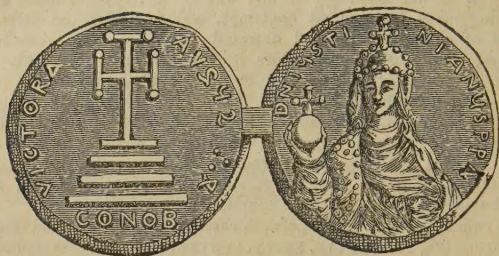
For two centuries nothing very memorable occurred in the Eastern empire, nor did any of the emperors distinguish themselves till the reign of Justinian. Justinian was born in Thrace, and was raised to the imperial purple in 527, being 45 years old, though some of his coins represent him as a younger man. He was of a very religious turn, though he married Theodora, an actress of a very profligate life, who gained great influence over him in persecuting heretics. The laws of the empire were at this time in very great confusion, and he engaged Trebonius, an eminent lawyer, to prepare a compilation of them; then a digest or pandect; and finally, institutes, or an elementary treatise. The Code, Pandects, and Institutes of Justinian, form the great body of civil jurisprudence recognized at this day. He was also the first who introduced the use of silk from Persia, and so it has passed into Europe. His piety was displayed on several occasions; he re-edified many churches, and among the rest that of Sancta Sophia, as it now exists at Constantinople. He seemed ambitious of distinction in minor points; he first designated Antioch *ΘΕΥΡ* Θεοπολις, "the city of God," when his predecessors had always expressed it by *ANT.*; he modified the form of the cross into that which still continues in the Eastern Church, to be peculiarly called the Greek cross, ‡ and he bent down the tiara, so as to give it the shape of the modern crown surmounted by a cross, as used at present by Christian monarchs. These circumstances are commemorated on his coins. He died in the year 565, in the 83d year of his age, worn out with cares and anxieties.

The annexed Coin represents on the obverse the emperor robed, his head covered with a cross-bearing crown of his new construction, and holding in his right hand the cross-bearing globe. The legend, *DOMINVS JUSTINIANVS, PERPETVVS, PIVS, AVGVSTVS*. On the reverse is the Greek Cross, standing on a pedestal of steps. The legend, somewhat imperfect, *VICTORIA AVGVSTI*; in the exergue, *CONOB*, *Constantinopoli obsignata*, "coined at Constantinople."

\* Quod Religio Christiana in urbes recepta, Pagani gentiles ritus diu retinuerunt.

† The separation of the Churches did not entirely take place till 866, when Basileus, by the influence of Photius, completely effected it.

‡ In all the modern Greek standards I have seen, the figure of this cross was exactly preserved by the insurgents. It represents the three crosses at the crucifixion; that of Christ is in the middle, those of the malefactors at each side.



The introduction of images and pictures into the Grecian churches had now become very prevalent, and the emperors commemorated the practice by impressing similar ones on their coins. Justinianus, son of Constantinus Pogonatus, was called to the imperial throne in 685. He was a man of cruel and implacable character, and was attacked and taken prisoner by Leontius, who mutilated him by cutting off his nose, and from thence he was called *Rhinometus*. He was afterwards overtaken by a storm at sea, and his confessor directed him to pray for and promise forgiveness to his enemies. His prayer was, "May I now perish if I spare one of them!" which determination he religiously kept when restored to the crown. He affected, notwithstanding, much piety, and was the first to introduce upon his coins the image of our Saviour, copied, it should appear, from a brazen statue of him over one of the churches, which was afterwards the cause of much tumult. Justinian died in the year 711, leaving behind him a very atrocious character.

In the annexed Coin, the obverse represents the bust of Christ, holding in his left hand his Gospel, or perhaps the Prophets, which he seems to be explaining by the pointed finger of his right hand; his head is crowned with rays. The legend, with a mixture of Greek and Gothic letters, *IHSVS CHRISTVS, REX REGNANTIVM*—"Jesus Christ, the King of kings." On the reverse the emperor is represented in barred vestments, his



head surmounted with a common cross, and holding in his right hand the cross of Justinian. The legend, *DOMINVS IUSTINIANVS SERVVS CHRISTI*—"Lord Justinian, a servant of Christ." In the exergue *CONOB* as in the former.

The excess of images and pictures, now introduced into the Christian Church, excited in no small degree the concern of those who thought them inimical to pure worship, and a violation of the commands of God; a reformation, therefore commenced in the Eastern church, similar to that which many centuries after took place in the Western; which was warmly supported by the Emperor Leo.

Leo II. called Isaurus, from the place of his birth in Asia Minor, was originally called Conon; but took the name of Leo when crowned emperor in 717.—He began his reformation by assembling a council of bishops and senators, who both concurred with him in the propriety of removing all images from the altars and sanctuaries of Christian churches. In this reformation he was violently opposed by Gregory II. pope of Rome, who excited the Latin people to revolt against him, and influenced Germanus, the patriarch of Constantinople, to resist his authority. He exiled Germanus, and sent a fleet to reduce his revolted subjects in Italy; but the fleet was lost in a storm in the Adriatic, and an earthquake at the same time devastated Constantinople: these two circumstances were assigned by his opponents as evidence of God's anger against him. A sect of Christians at this time started up who were called Iconoclasts or image-breakers. They



entered the churches, and like Knox's reformers, and Cromwell's puritans, defaced or destroyed every image they met. The emperor and his ministers were supposed to favour these men, whose zeal often carried them beyond the bounds of discretion.\* There stood over one of the principal churches, an image of Christ, held in high respect by the people. Not content with destroying the images of saints, they tore down this also, as an idolatrous exhibition. The Latin writers, as may be supposed, were loud in their condemnation of this impiety. They asserted that Leo had secret connection with the Arabs and Jews, and with an atrocious sect called Manichæans, prevalent in that part of Asia Minor where he was born, and that he acted with a view to extirpate Christianity altogether. He however preserved in his reformation till his death, which happened in the year 741.

He was succeeded by his son Constantine Copronymus, called so in derision, because, as the Latin writers assert, he defiled the font at his baptism, no vain omen of his impiety, † a token that he would pollute and defile the church hereafter. He persevered in the same course as his father had begun, till he had eradicated the traces of superstition, and restored the worship of the church to its primitive purity and simplicity. That their object was not to abolish Christianity, but to purify it, appears from their inscriptions and coins. They erased all impressions of the Virgin, and even of our Saviour ‡ as idolatrous; but they retained every where the great sign of salvation, the cross.

There stood till very lately in Constantinople, an inscription over the great gate of the palace called Chalces, strongly expressing their sentiments on this subject, and indicating that their hostility was not directed against a sacred emblem, but against the unworthy and degrading representation of the living God, by an idol of lifeless matter. Under a large cross sculptured over the entrance of the palace were the following words:—

ΑΦΩΝΕΙΔΟΣΚΑΙΠΝΟΗΣΕΕΗΡΜΕΝΟΝ  
ΧΡΙΣΤΟΝΓΡΑΦΕΣΘΑΙΜΗΦΕΡΩΝΟΔΕΣΠΟΤΗΣ  
ΤΗΓΕΗΡΑΤΑΙΣΓΡΑΦΑΙΣΠΑΤΟΥΜΕΝΗ.  
ΔΕΩΝΣΥΝΥΙΩΤΩΝΕΩΚΩΝΣΤΑΝΤΙΝΩ  
ΣΤΑΥΡΟΝΧΑΡΑΤΤΕΙΟΝΤΡΙΣΟΔΒΙΟΥΤΥΠΩΝ  
ΚΑΥΧΗΜΑΙΠΤΩΝΕΝΗΥΛΑΙΣΑΝΑΚΤΟΡΩΝ

“The emperor cannot endure that Christ should be sculptured, a mute and lifeless image graven on earthly materials. But Leo and his son Constantine have at their gates engraved the thrice blessed representation of the cross, the glory of believing monarchs.”

Copronymus died in the year 775.

The annexed coin, from which the image of Christ is excluded, and replaced by that of the reigning monarch, exhibits on the obverse, the emperor Leo; his head covered with the crown of Justinian surmounted with a cross. His body is clothed in barred vestments, and in his right hand he holds the Greek cross. The legend LEON. On the reverse are both Leo and his son Constantine, crowned and clothed as in the obverse, with the legend, CONSTANTINVS LEONTOS.



\* The number of images destroyed on this occasion is thus justly regretted by a Byzantine historian:—“Ἐπὶ Λέοντος τοῦ Ἰσαύρου πολλὰ θέαματα ἀρχαῖα παρελυσαν καὶ ἠφανισθήσαν διὰ τὸ παντελῶς ἀλόγιστον αὐτοῦ —“Under Leo the Isaurian many ancient statues were destroyed, and disappeared through his extreme folly.” The exceeding scarcity of sculptured remains of ancient art in Constantinople at the present day, is attributable as much to this cause as to the ravages of the Turks.

† Haud vanum impietatis omen.

‡ A coin with our Saviour's image, not having the name of any emperor, is attributed

The reformation in the Greek church continued with various success for more than two centuries. Leo V. called Armenus, was so eager to effect it, that he is strongly reprobated by the Latin writers, who say—"he raged with every kind of atrocity against the sacred Catholic images."\* He was assassinated at the altar, with the cross in his hand. Michael Balbus however, allowed, in 820, the worship of images to every man's conscience, but strictly prohibited their restoration in churches; till at length Theodora, during the minority of her son Michael III. replaced them—exhibiting, as the Latin historians say—"a singular example of a woman who restored the worship of images."†

The zeal of the reformers now abated, the constant reclamation of the clergy of the Latin church prevailed, and images were again generally introduced. Johannes Zemiscus slew the emperor Nicephoras, Phocas in his palace, and was himself saluted emperor by his adherents, in the year 969; but the patriarch refused to confirm their choice till he had expiated his guilt. He therefore bestowed all his goods to the poor, and performed other penances, when he was at length accepted of. Among other acts of piety recorded of him, is the restitution of the statue of the Virgin. He had defeated the Bulgarians, who had made an inroad into the territories of the empire, and found among their spoils a chariot, on which he placed an image of the Virgin of great reputed sanctity, and made with her a triumphal entry into the city. This he deposited with great solemnity in the principal church, where it was kept like that of Minerva, as the great palladium of the state. This image he has represented on his coins, and was the first who introduced the practice. He also restored the image of Christ, being the first who devoted both the obverse and reverse to his image and inscription. He died by poison in the year 975.

The annexed coin exhibits on the obverse the image of our Saviour, with a book, his head circled with glory—on each side is IC, XC, the Greek initials and termination of Jesus Christ; the legend, EMMANVEL. The obverse represents the Virgin, her hands expanded, and her head surrounded with a nimbus,‡ with the letters MP, ΘΥ ΜΗΤΕΡ ΘΕΟΥ, the mother of God.



From this time till the destruction of the lower empire by the Turks, the coins that have been found are very irregular and imperfect; they either have no legend to designate to whom they belong, or they are wrapped up in an obscure and uncertain monogram, that at best is but a subject of mere conjecture; but few coins of the great families of the Comneni and the Paleologi are to be found; and one known to belong to the last Constantine, has not yet, I believe, been discovered.§ The image of the Virgin still held her place on the coins, though a compromise was made with the churches, which continues at the present day. The Greeks, moreover, in their contests, succeeded in

---

to him by Du Cange, but very properly rejected by Bandurus, as altogether inconsistent with his known character and conduct. Another with a similar reverse, and having Leo's name on the obverse, is justly supposed by Pellerin to belong to Leo. VI. called the Sage.

\* In sacras imagines Catholicas omni atrocitate bacchatus est.

† Singulare exemplum fœminæ quæ sacram imaginum cultus restituit.

‡ The nimbus or glory which now encircles the heads of saints only, was in the lower empire a mark of regal distinction. It is seen round the heads of Constantine, Mauritius, Phocas, and others; and appears to have been a modification of the rayed crowns of the Roman emperors. But from the time of Johannes Zemiscus, and Justinian Rhinometus, it was exclusively confined to Christ, the Virgin, St. Demetrius and other saints in the Greek church, and so it has been adopted and continued in the Latin.

§ Du Cange exhibits a large medal of John Paleologus. He also gives a coin of Michael Paleologus, though no inscription sanctions the conjecture.



establishing many points of doctrine and discipline, approximating to those which the Protestants adopted at the Reformation. They reject the infallibility of any individual in their church. They do not hold as canonical the Apocryphal Books. They do not believe in an intermediate state, where sins are purged by fire or other means. They use leavened bread formed into a loaf at the Eucharist. They give the elements of both kinds to the laity. Their secular priests may be married men. All statues or sculptured representations are excluded from their Churches ; but their place is supplied by abundance of pictures, which are no less the objects of their respect and devotion. The Greeks, with their usual refinement, adhere to the letter of the law and reject all *graven* images ; but it seems a strange anomaly that those who profess to feel a horror at bowing to wood and stone, should kneel without scruple to paint and canvas.

### THE MISTAKEN SAINT.

Gen. xlii.

Blind unbelief is sure to err,  
And scan his work in vain ;  
God is his own interpreter,  
And he will make it plain.

COWPER.

IT is both interesting and profitable to trace the lives and sorrows of the people of God in past ages. As we read of the various incidents that attended them through life, we seem to possess their feelings, we desire to imitate their virtues, and are anxious to avoid their defects. We feel pity for them in their sorrows, and when we see them taking them to a throne of grace, and deriving from "the God of all comfort" the support they need, we rejoice that we have the same God to fly to, the same arguments to plead before him, and the same encouragement to expect a gracious attention to our prayers.

Few of the Patriarchs present a more interesting character for our contemplation than Jacob. He was a man of genuine worth. That he was the subject of many imperfections we cannot deny, but that he eminently displayed many virtues is more than equally evident. We may profit greatly by the account given us of his errors and mistakes ; and it will be happy for us if the review of his improprieties should guard us from falling into them ourselves.

The view that even the good man takes of the divine conduct is very contracted ; there remains in the hearts of the best men a spirit of depravity prone to misinterpret and murmur against the providence of God ; and Jehovah is pleased to clothe his dealings with us in mystery : these things may account for Jacob saying, on the occasion to which our attention is now directed, "All these things are against me."

Language like this it is painful to hear, and the man who utters it must surely be in very distressing circumstances. What ! No light clouds in the horizon ? Is all darkness ? Is there no sweetness in the cup of sorrow ? Was there nothing to comfort him amidst his disasters ? Of light and comfort he will not hear ; he yields to the influence of despondency and says, "All these things are against me."

And who that considers his trials can be surprised at the exclamation ? What a scene of troubles had his whole life been ! Exiled in early life from the home of a kind and indulgent father,—called to endure the persecution and cruelty of a wicked brother,—compelled to labour as a servant for his food,—oppressed by his master, who ought to have treated him with kindness ; and when he enters on the enjoyments of domestic life, he loses his beloved Rachael,

and then his darling Joseph; no wonder he thinks that all things are opposed to his happiness.

His present condition too is painful, and seems to justify the language. It had been well if his sorrows had past, and brighter prospects opening before him. But the present is painful, and the future gloomy. He has a family of ungodly children who pierce his heart through with many sorrows; he was threatened with poverty; his son Simeon had just been taken from him and he dreaded the worst; the infirmities of age were creeping upon him, and he was called to give up his beloved Benjamin; in a word, he thought his grey hairs were hastening in sorrow to the grave. And who can wonder at his exclaiming, "all these things are against me."

But yet he was mistaken. His views were not correct. Had what he said been true, it was calculated to humble him, and should have led to sorrow on account of sin. We have no right to complain of the dispensations of God, however severe; for "wherefore should a living man complain, a man for the punishment of his sins?" If we set ourselves against God we ought not to murmur if his providence is against us. But the language is that of mistake. These things were not against him; they would not bear him down into the grave. Let him look over his life again. If he had been exiled from home, God had found him another and a better; if he had laboured, God had given him a reward; if he had been persecuted, he had also been supported under it; if he had been oppressed, the divine hand had interposed in his favour; if Jehovah had taken away his beloved Rachel, he had given him himself; and if Joseph be indeed gone, he shall see him, and his endeared

Rachel, and each of his pious friends, in a future world. Let him look at his present state, and if poverty threatens him with its approach, is not God also at his right hand? If his children are wicked, if he cannot blame himself for neglect or improper indulgences extended to them, why should he be so much discouraged? If Joseph, and Simeon, and Benjamin are all removed, all is under the superintendence of him who must do right. And what a mistake in reference to the future! The dark clouds that now hovered over him

Are big with mercy, and shall break  
In blessings on his head.

Joseph is yet alive—Simeon shall soon be free—Benjamin is about being elevated to honour—and a fine old age of peace and happiness awaits the patriarch himself. Ah, what mistaken views do Christians form, when they say, "All these things are against me!" No such thing: all work together for good to those who love God. All was now tending to accomplish the infinitely wise plans of Jehovah, to make Jacob's family happy, and "to save much people alive."

Christians now make the same mistake as Jacob did when afflictions overtake them, and sorrows seem to oppress their souls. But they are wrong, for they are designed to sanctify their souls, to teach them the sinfulness and vanity of the world, to endear to them the promises of God on earth, and the enjoyments of God in heaven.

But the mistake of Jacob was not only a great but a *criminal* one. Most of our mistakes are of a sinful character, and those which resemble this are very criminal. The language of Jacob seemed to reflect on the Divine character. Is not God the Father and the Friend



of his people? Does he not love them, and can he change in the purposes of his love towards them? Why should such a thought be indulged? Has he not said "I the Lord change not?" And does he not possess all the power we need to protect us, and that is requisite to accomplish the design of his love? Has he not the wisdom that can convert our greatest trials into the greatest benefits? Has he not always delivered us, and would it not be our wisest plan to say, "he who hath delivered will yet deliver?" Why, because all is dark and enveloped in mystery, should we encourage our fears? If we loved God as we ought to do, we should indulge a confidence that he would direct all for our good.

But the language of Jacob breathed a spirit of disbelief of the Divine promises. God had expressly assured him that in all places where he went, he would be with him, and that he would never leave him till he had accomplished all the purposes of his mercy towards him. Jacob had acted wisely for his own happiness, as well as honourably towards God, had he believed this, and allowed the whole of his conduct to be influenced by it. This however, was not the case; and in this respect the people of Jehovah are ever too much like him. What room for repentance and humility! This criminal conduct was not confined to the person or the times of Jacob. Though God has ever been kind to his people, we have still hearts disposed to murmur against his arrangements, and to say that all is against us, when if we could see the whole of his designs, we should know the reverse to be true.

Let us cast a glance towards Jacob when "the mystery of God"

towards him "is finished," and he is settled in comfort in the land of Egypt. Would he not now be ashamed that ever he encouraged the feelings of despondency, or entertained hard thoughts of God? Would he not be concerned to humble himself before the God of his mercies, who had raised him above all his fears? Oh what gratitude must he feel to that Being who had been his friend amidst so much murmuring, and notwithstanding so much impropriety of conduct! His future hopes would be encouraged by his recollection of what God had done for him. And he would be concerned to encourage his children and his children's children to let their faith and hope be in God. Let it be the concern of each of my readers in this respect to imitate the venerable patriarch.

"All things," saith an inspired apostle, "work together for good to those who love God." The grand enquiry then is, do we love Him? If so, we have nothing to fear, for He is our friend, his providence is on our side, and nothing can be against us. But if we have no love to Him, he is our enemy; nothing can be for us, but all is for ever armed in opposition to us. Let us possess an interest in his favour, and we shall then sing for ever "He hath done all things well!" J. B.

*Folkestone.*

---

SALTERS' HALL CHAPEL.

*To the Editor of the Baptist Magazine.*

SIR,

I HAVE read with delight, the announcement that Salters' Hall Chapel has been purchased for the use of the Baptist denomination; and I trust I shall soon see it opened, a church formed, and a minister ordained. I am aware the two

last events are not likely to succeed the opening very quickly, but I have mentioned them to show the extent of my wishes. I was one of the frequenters of that chapel when Dr. Collyer preached there; it is endeared to me by the many excellent sermons I have heard in it, and I shall rejoice again to have sittings there, especially under a Baptist Minister, for to the Baptist denomination I feel the greatest attachment.

I would suggest the propriety of having the regular services in the *morning* and *afternoon*, not *morning* and *evening*. A great number of places in London have altered the periods of worship from the former to the latter, but I have always considered the change a bad one.

Many arguments might be urged against the change, the one on which I would most rely is this: that the majority of tradesmen keeping but one servant, and who are anxious to allow her the privilege of hearing the gospel once on the sabbath, regularly, are unable to do so, unless they can themselves go to a place of worship, where service is performed on the two former parts of the day; for, it must be obvious to all, that the evening is that portion of the day when the servant can be best spared, and that the evening being the usual time when burglaries are attempted, it is therefore the most proper time for the master to be at home. Now, were there more meeting-houses open morning and afternoon, to which those of my situation in life could resort, there would ensue a greater regularity and a more uniform attendance on the part of both masters and servants, and the houses of tradespeople would be better protected.\*

I do not say, have no evening service at Salters' Hall: no, I would have it appointed one of the places where evening lectures are delivered, and thus make it, in the hand of God, a blessing to all classes of society.

A great deal, perhaps the whole success of the undertaking will rest upon the choice of the minister. It may seem from this statement, that I rely chiefly upon human agency, and that I forget it is neither Apollos nor Paul, but "God who gives the increase." I would ask, are we not taught that without the use of means we must not expect a blessing? And does not the use of means imply the use of those, *the most likely* to secure the end proposed? I say then, much, if not all, depends upon the selection of the pastor; he should not be too aged, lest he should have lost all his energy, nor too young, lest he be without solidity. His sermons must not be all argument nor all learning, lest the pious hearer derive no benefit; nor all experience, lest the judicious and the educated hearer derive no instruction. They must not be entirely doctrinal, lest the unconverted be unchecked in their career of sin; nor wholly practical, lest the saints be not built up in their faith. He must be a man well versed in biblical literature, and of fervent piety; he must have a ready utterance and an earnest manner; he must have sufficient faithfulness to reprehend the vanities of this life and worldliness of professors—sufficient firmness to resist the seductions of a silk gown although offered by female hands; and above all, he must possess and maintain a character that can challenge scrutiny and defy calumny.

It may be asked, where is such a man to be found? I answer,

\*The writer will doubtless be gratified to find that the provincial committee for

Salters' Hall, have anticipated his wishes respecting the times of worship.



that if this letter appear in the magazine, it may meet the eye of some tutor of a Baptist Academy, who knows of such a one, whom he is desirous of recommending to a pulpit worthy his talent and zeal; or it may summon to the metropolis, to the help of the Lord, some herald of salvation now fixed in an obscure village or town, watching and waiting for a call like this, to unfurl the standard of the cross and the banners of the Baptist denomination, on a spot where infidelity has been trying its utmost to supplant Christianity from the earth.

I am Sir, yours respectfully,  
A.J

## REVIEW.

*The Establishment of the Turks in Europe. An Historical Discourse.* Foolscap 8vo. pp. 128. Price 5s. 6d. London: Murray.

THE state of the Turkish Empire has of late powerfully attracted the public attention, and still continues to do so. And it is observable, that individuals of very different characters harmonize in their sentiments on this point. The politician sees various symptoms of internal weakness and decay, anticipates the final success of the Greeks and the declaration of independence by the Pacha of Egypt, presumes that the Christian Powers of Europe will not long continue inactive, and therefore hesitates not to declare, that the Ottoman crescent is rapidly waning, and will soon be extinct. Some modern interpreters of prophecy have formed the same opinion, though on different grounds. Their views are founded on the visions of Daniel and John, in which they have not only discovered predictions of the downfall of the Turkish power, but have also ascertained, as they suppose, the time when it will take place, and that it is now very nigh at hand. Whether we are interested or not in these theories, we cannot but receive with pleasure any information respecting the singular people to whom they relate. The volume now before us is ascribed to the pen of Lord John Russell, who has already attained high distinction as a writer, by his Memoirs

of his illustrious ancestor, and his Essay on the British Constitution. In the present work, his Lordship has given an account of the establishment of the Turks in Europe by the conquest of Constantinople, and after rapidly glancing at their subsequent successes, has considered — I. The extent of the conquest: II. The character and genius of the conquerors: III. The causes of their success: IV. The kind of government they established: and V. The causes which arrested their progress and have led to their decline. Much useful information is given, and numerous observations are interspersed, characterised by accurate discrimination and sound judgment, and expressed in an elegance and terseness of style which cannot fail to please every reader of taste. We must make room for a few extracts.

Unless we are greatly mistaken, the following is a fine specimen of moral painting:—

“The primitive character of the Turks is a simple one; it is that of the pastoral or warlike nations; they are by turns active and indolent, cruel and merciful; easily excited to combat, but with difficulty induced to labour; equally pleased amid the toils of war and the luxury of repose. In their general mode of living, they are temperate and even abstemious; implicit followers of the commands of their Prophet, and haughty despisers of all other institutions. By nature they are frank, candid and sincere; but too barbarous to consider properly the obligation of a treaty, or the sanctity of a promise, more especially with regard to

nations of a different faith. Venality seems to have been long a blot upon their character. Integrity is the virtue of extreme simplicity or extreme refinement; the Turks soon passed the one point, and never reached the other. Yet, although the possession of a rich empire has tended greatly to corrupt their manners, the noble nature of the savage is still perceptible; the generosity of the Turk is spontaneous, and even his injustice, though violent, has something which savours of hardihood and grandeur.

"The Turks appear to be distinguished from the nations which occupy the rest of Europe in nearly every circumstance. The ample folds of their garments, their shorn heads covered by a turban, their long beards, their stately bearing, form a direct contrast with the trim dress and coxcomb fashions of our Christian communities. Nor is there less difference in substance than in outward appearance. The Turk is moved by few passions, and those few carry him straight to their object; if he is revengeful, he takes away the life of his enemy; if he is covetous, he seizes the possessions of those who are weaker than he is; if he is amorous, he buys and shuts up in his seraglio the object of his love. He has no conception of the complicated intrigue, the perpetual bustle, the varying opinions, which attend and influence the business of life in our northern countries. Still less can he imagine the active society; the distinctions of rank; the conversation without any thing to say; all the toys, in short, by which vanity seeks to be remarked, and the love of novelty requires to be gratified. His life is simple, tranquil, dull, we should say, when not moved by the great passions of our nature. A steady trade-wind carries him to port, or a calm leaves him motionless; of the varying state of our atmosphere, and all its shifting breezes, he has no adequate conception: he wonders at and pities our activity. Whether these dispositions are suited or not to promote the happiness of the individual, may admit of a doubt: but it is quite evident they are unfavourable to the progress of a nation. The busy motion of commerce, the disinterested ardour of science, the continual desire of distinction, the slow advancement of patient industry, the passion for notoriety, and the favours of what is called public opinion, are the wheels upon which the great machine of civilized society is moved forward; they are all unknown to or despised by the Turk." p. 25—29.

The next extracts will show how grateful we ought to be for a constitution which secures civil liberty and religious toleration:—

"If the administration of civil justice is

defective, that of criminal law seems to have hardly advanced beyond the rude time when men first discovered the advantages of order and the necessity of punishment. The power of life and death, that dreadful and extreme resource of society, seems to reside every where, and for every purpose, without delay, without mercy, without limit. Take a single instance. The great Hassan Pacha ordered the captains of his fleet to superintend the caulking of their own ships. Upon finding one of them absent at his own house about a quarter of a mile off, he sent for a blunderbuss, and when the offender by his order came to receive his commands, shot him dead on the spot without saying a word. The chief of the police, at Constantinople and other great towns, goes round in the day-time and at night, and executes immediately the sentences he gives. If a baker is found selling his bread by a light weight, he is hanged before his door; if any one is apprehended on the spot where a disturbance takes place, he is instantly despatched. No matter if the apprentice who knew nothing of the fraud is hanged instead of the baker; no matter if a spectator loses his life instead of the actual rioter; the purpose is to create terror to the guilty, even by shedding the blood of the innocent, and the crime is punished when the criminal escapes. Inferior punishments are ordered and regulated by the same arbitrary caprice. If the officer does not think the offence worthy of death, he orders the bastinado to be applied, and sits smoking his pipe till it appears to him the culprit has been tortured sufficiently, and he is pleased to pronounce the merciful word 'enough.'

"It not unfrequently happens that the celerity of Turkish justice is purposely displayed to awe the minds of foreigners. A Russian minister complained to the vizier of an outrage that had been committed on persons entitled to his protection. The vizier made a horizontal motion with his hand to some of his attendants, and before the conference was over, seven heads were rolled on the floor before the face of the Russian. An English ambassador, on another occasion, was also a witness of this fatal motion of the hand in a conference he had with the vizier; when he rose to go away he saw several heads newly put up at the gate of the palace." 82—85.

"Besides the oppressions I have mentioned under the heads of Justice and Taxes, it must be added that the Christian subjects of the Sultan are always treated as an inferior race, and bear in every relation of life the marks of their degradation. By a solemn fetva of the Mufti, the oaths of Christians, when unsupported by Mussulmans, are of no avail against a Mussulman. In order



to give evidence in a court of justice, a Mussulman must be in a state of purity: Bajazet the First was not allowed to give his testimony as a witness because he did not say the five prayers in public,—how little, then, must be the value of a Christian oath! Besides this, while by the invariable practice of the courts of justice the perjury of a Mussulman against a Christian is slightly regarded, that of a Christian against a Mussulman is punished with death. Hence the Christians are open to a thousand claims, and frequently have their property and their houses seized by a stranger, without a chance of obtaining redress. If a Mussulman kills a Christian, even from deliberate malice, the law, which condemns the offender, is not executed, and the criminal escapes with impunity: the least blow of a Christian against a Mussulman is visited with the heaviest penalty.

“The Christians are obliged to live in houses of a dark hue, to wear a dress of a dark colour, and above all, not to wear a green turban, a white shawl, or yellow slippers. If they have fine houses, they must take care that the outside has a shabby appearance; if they have handsome horses, they do not dare to ride them themselves.”\* p. 95—98.

On the well-known ignorance of the Turks, the noble author remarks—

“The barbarous ignorance of the Turks has been attributed to the belief in the Mahometan religion, and especially in predestination: but we must not forget that this was the religion of the inventors of algebra, and of the enlightened Arabs of Spain. At the commencement of the sixteenth century, the Cardinal Ximenes ordered to be burnt a large library of Arabic books because they contained nothing on Christian theology: might it not at that time have been urged by the Arabs, that the Christian religion was the enemy, and the Mahometan the friend of learning? Might they not have quoted with triumph the *dictum* of Mahomet, that the ink of the learned is of equal value in heaven with the blood of martyrs? As little could predestination be mentioned as a sufficient cause, by itself, of mental darkness. The Scotch and the Genevese, two of the most enlightened nations, both share, in this respect, the faith of the Turks. Yet although it were not just to ascribe the ignorance of the Turks to their religious doctrines, it is impossible to deny that these doctrines have tended to perpetuate its do-

minion. A text in the Koran, well or ill interpreted, was held to forbid the true followers of Mahomet from learning the manners and customs of other nations. The Turks would not adopt printing, because much sanctity was attached to the writing of the sacred volume; and they declined to use clocks, lest the prescribed custom of calling the people to prayers by the voice should become of less reverence. They treated foreign nations with the utmost contempt, on the ground of their infidelity, and consequently neglected the arts of foreign invention. A similar remark may be made respecting predestination. There certainly never was a nation which carried so far into the daily business of life this metaphysical doctrine. In the days of their growing greatness it armed them with desperate courage and unconquerable fortitude. At the moment of an assault they faced the hottest fire of cannon and musketry, convinced that no ball could reach them unless it had been so destined from eternity: after the most fatal reverse, they comforted themselves with thinking that it was the will of God, and that no human efforts could have done more. But when the empire had reached its apex, and the arts of peace were more requisite than those of war, the same doctrine had an opposite effect, and became the most effectual bar to the progress of the nation:—it is a resource for indolence, a motive to apathy, an excuse for ignorance. If an unskilful physician kills all his patients, it is the will of God; if an oppressive governor lays waste his province, it is still the will of God. To submit to injustice, extortion, and tyranny, is a proof of the most sublime piety. To avoid the plague, to provide means for the preservation of health, to learn new arts, to endeavour, in short, to surmount any of those dangers and inconveniences which Providence seems to have placed in our way as an excitement to industry, is, in the belief of a Turk, an impious interference with the decrees of the Almighty.” p. 111—115.

We could wish his Lordship had adopted some other mode of expression respecting predestination. He ought to know that it is not merely a “metaphysical doctrine,” but an important part of divine revelation, and an essential branch of the Christian system. With this exception, we have derived much pleasure from the perusal of the volume.

\* See Anastasius—one of the best delineations of manners ever given in any shape to the world.

1. *Original Letters, illustrative of English History; including numerous Royal Letters: from Autographs in the British Museum, and one or two other Collections. With Notes and Illustrations.* By HENRY ELLIS, F.R.S. Sec. S.A. *Keeper of the Manuscripts in the British Museum.* In three vols. post 8vo. pp. 310, 308, 399. London: Harding and Lepard.

2. *Original Letters, &c.* By the same Author. In four vols. post 8vo. pp. 349, 336, 383, 544. London: Harding and Lepard.

THE country is much indebted to Mr. Ellis, for the judgment with which he has selected these letters for publication, and the labour and pains he has employed in explaining and illustrating them. His volumes are an important acquisition to our literature, and will afford very valuable assistance to future historians; for documents like these frequently throw much greater light on the transactions of the period to which they relate, than papers of a more public kind possibly can. Here we have letters from Royal and other personages, chronologically arranged, from Henry V. to George III.; many of exceedingly curious and important. In general they relate to politics, and in many cases develop the secret motives that actuated, and the ends they had in view, while the world thought very differently of them. Our readers will be pleased with the following extracts, which are of a more serious cast:—

“*Queen Anne Boleyn to Thomas Cromwell.\**  
Anne the Quene. By the Quene.

Trustie and right welbeloved we grete you well. And whereas we be crediblie

\* Mr. Ellis says, in a note; “From the following Letter, if from no other source, it may be gathered that Anne Boleyn favoured the dissemination of the Scriptures in the vulgar tongue. Her own copy of Tyndal’s translation of ‘The Newe Testament, imprinted at Antwerp by Marten Emperowr, Anno M. D. xxxiiij,’ is still extant among the books bequeathed, in 1799, to the British Museum, by the Rev. Clayton Mordaunt Cracherode. It is upon vellum, illuminated. Upon the gilding of the leaves, in red letter, are the words ANNA REGINA ANGLIÆ.”

informed that the berer hereof, Richard Herman, marchaunte and citizen of Antwerpe in Brabant was in the tyme of the late lorde Cardynall put and expelled frome his fredome and felowshipe of and in the Englishe house there, for nothing ells (as he affermethe) but oonly for that that he dyd bothe with his gooddis and pollicie, to his greate hurte and hynderans in this worlde, helpe to the setting forthe of the Newe Testamente in Englishe. We therefore desire and instantly praye you that with all speede and favoure convenient ye woll cause this good and honeste marchaunte, being my Lordis true, faithful, and loving subjecte, restored to his pristine fredome, libertie, and felowshipe aforesaid, and the soner at this oure requeste, and at your good leyser to here hym in suche thinges as he hathe to make further relacion unto you in this behalf. Yeven under our Signete at my Lordis manoure of Grenewiche the xiiij daye of May.

To our trustie and right welbeloved  
Thomas Cromwell squyer, Chief  
Secretary unto my Lorde the  
King’s Highbnes.” vol. ii. p. 45.

“*Oliver Cromwell to Colonel Valentine Walton, his Brother in law, announcing the Death of Col. Walton’s eldest Son.*

Deere Sir,

It’s our duty to sympathize in all merces, that wee praise the Lord together; in chastisements or tryalls, that soe wee may sorrowe together. Truly England, and the Church of God, hath had a great favor from the Lord in this great victorie\* given unto us, such as the like never was since this war begunn. It had all the evidences of an absolute victorie obtained by the Lord’s blessing upon the godly partye principally. Wee never charged but wee routed the enimie. The lefte winge which I commanded, being our owne horse, saving a few Scottes in our reere, beat all the Prince’s horse. God made them as stubble to our swords. Wee charged their regiments of foote with our horse and routed all wee charged. The particulars I cannot relate now; but I believe of twenty thousand, the Prince hath not four thousand left. Give glory, all the glory to God.

Sir, God hath taken away your eldest sonn by a cannon shott. Itt brake his legge. Wee were necessitated to have itt cutt off, whereof hee died.

Sir, you know my tryalls this way, but the Lord supported mee with this, that the Lord took him into the happinesse wee all pant after and live for. There is your precious child, full of glory, to know sinn nor

\* The battle of Marston Moor.



sorrow any more. Hee was a gallante young man, exceedinge gracious. God give you his comfort. Before his death hee was soe full of comfort, that to Franke Russell and myselfe hee could not expresse itt, itt was soe great above his paine. This he sayd to us. Indeed itt was admirable. A little after hee sayd, one thinge lay upon his spirit: I asked him what that was; hee told mee that it was that God had not suffered him to be noe more the executioner of his enimies. At his fall, his horse being killed with the bullet, and as I am informed three horses more, I am told hee bid them open to the right and lefte, that he might see the rogues runn. Truly hee was exceedingly beloved in the armie of all that knew him. But few knew him; for hee was a precious younge man, fitt for God. You have cause to blesse the Lord. Hee is a glorious saint in heaven, wherein you ought exceedingly to rejoyce. Lett this drinke up your sorrowe. Seinge these are not fayned words to comfort you, but the thing is soe real and undoubted a truth, you may doe all thinges by the strength of Christ. Seeke that, and you shall easily beare youre tryall. Lett this publike mercy to the Church of God make you to forgett your private sorrowe. The Lord be your strength; soe prayes

Your truly faythfull  
and loving brother,  
OLIVER CROMWELL.

July 5, 1644." Vol. iii. p. 300.

"*Major General Harrison to Cromwell, as Lord Generall*; written immediately after Cromwell's departure for the Scottish Campaign.

My deare Lord,

To spare your trouble I forbear to give you my excuse for not waiting on you to Ware. I know you love me, therefore are not apt to except, though in this particular I had not failed, but that orders from the Councell superseded me.

Considering under how many and greate burdens you labour I am afraid to saie anie more, that I maie not add to them, but love and duty makes me presume.

The buisnes you goe upon is weightie, as ever yett you undertooke: the issue plainly and deeply concerns the life or death of the Lord's people, his owne name and his Son's: nevertheless maie you rejoyce in God (whose affaie itt is) who, having heretofore given you numberlesse signall testimonies to other parts of the worke, will in mercie prosper this, that Hee maie perfect what Hee hath begun. And to omitt other arguments, that in Deut. xxxii. 27. hath much force on my hearte, especially the last words, "And the Lord hath not done all this." I believe if the present enemy should prevaile,

hee would as certainly reproach God and all that hitherto hath beene done as aforesaid, even as I now write, but the jealousie of the Lord of Hosts, for his greate name will not admitt itt.

My Lord, bee careful for nothing, but praie with thanksgiving (to witt in faith), Phil. iv. 6, 7. I doubt not your successe, but I thinke Faith and Praier must bee the chiefe engines, as heretofore the ancient Worthies through Faith subdued kingdomes, out of weakness were made strong; waxed valiant in fight, and turned to flight the armies of the Aliens. Oh that a Spirit of Faith and Supplication maie be poured forth on you and your armie! There is more to bee had in this poore simple waie than even most Saints expect.

My Lord, lett waiting upon Jehovah bee the greatest and most considerable business you have every daie; reckon itt soe more then to eate, sleepe, or counsell together. Run aside some times from your companie, and gett a word with the Lord. Why should not you have three or four precious soules allwaies standing aft your elbow, with whom you might now and then turne into a corner? I have found refreshment and mercie in such a waie. Ah, the Lord of compassion owne, pittie your burdens, care for you, stand by and refresh your hearte each moment. I would I could in anie kind doe you good, my heart is with you, and my poore praier to my God for you. The Allmightie Father carrie you (in his very bossome, and deliver you (if itt be his will) from touching a very haire of anie for whom Jesus hath bled. I expect a very gracious returne in this particular: but I am sorry to bee thus tedious, pardon mee. Here is little newes, onely Charles Vane returned from Portugall, who left our Fleet indifferently well, and that they had seised nine of the Portugall's Shippes.

The Father of mercies visitt, and keepe your soule close to him continually, protect, preserve, and prosper you, is the praie of, my Lord,

Your excellencie's loving Servant,  
whilst I breath,  
T. HARRISON.

Whitehall,  
3d Jnly, 1650."

Vol. iii. p. 363—355. *Second Series.*

"*Oliver Cromwell to Colonel Hacker.*

Sir,

I have the best consideration I can for the present in this businesse, and although I believe Capt. Hubbert is a worthy man, and heere soe much, yett as the case stands, I cannott with satisfaction to myselfe and some others revoake the commission I had given to Capt. Empson, without offence to them, and reflection upon my owne judge-

ment. I pray lett Capt. Hubbert knowe I shall not bee unmindefull of him, and that noe disrespect is intended to him. But indeed I was not satisfied with your last speech to mee about Empson, that he was a better præcher then a fighter or souldier, or words to that effect. Truly I thinke hee that prayes and præches best will fight best. I know nothing will give like courage and confidence as the knowledge of God in Christ will, and I blesse God to see any in this armye able and willinge to impart the knowledge they have for the good of others. And I expect itt bee encouraged by all Chiefe Officers in this armye especially: and I hope you will doe soe. I pray re-ceive Capt. Empson lovinglye. I dare assure you hee is a good man and a good officer. I would wee had noe worse. I rest,

Your lovinge friend,  
O. CROMWELL.

Dec. 25, 1650."

Mr. Ellis chooses to call the letters of Cromwell and Harrison, "letters of cant." We are sorry that so sensible a man should expose his weakness, by adopting a vulgar prejudice, which ought, in these enlightened days, to be left to the infidel and the libertine. What is called "cant," is usually nothing more than that earnest, fervent mode of expression, which indicates that the writer means and feels what he says; for men do not commonly act the hypocrite in writing to their nearest friends.

We must insert one more specimen: it shows the interest felt at Rome in the projected re-establishment of popery and tyranny in this country.

*"The Earl of Melfort to King James the Second from Rome.*

5th Sept. 1690.

May it please your Majesty,

Your Majesty's Letter of the 30th of July from St. Germain's I had not till Wednesday last, being the 30th of August. I most humbly thank your Majesty for your goodness to me and mine. My services are due by many indispensable obligations, and I shall still endeavour by zeal to show the greatness of that most humble affection I have to your royal person and interest.

So soon as I had received the honour of your Letter and the other for his Holiness I demanded audience, but Thursday being appointed for singing the *Te Deum* for the taking of Napoli de Malvoisie, which the

Pope was to perform in person at Santa Maria Major, I was put off till Friday at night.

On Friday's night being admitted to audience of his Holiness, I delivered him your Majesty's Letter, which he received most kindly, asking if your Majesty, the Queen and Prince were well. He said, "O how much do I compassionate their condition;" and having opened the Letter, he gave it to me to read for him, which ended, he said he would answer it, and approve of all your Majesty had done; but that he saw it was left to me to enlarge on what it contained.

I told him that the first thing I had order to inform him of, was, the reason why your Majesty had quitted Ireland, which was the united request of all the General Officers of your Army, who wisely considered that in your royal person consisted all their present hopes; and that though Ireland might be lost the sooner, yet your Majesty would be more in a condition to act for the whole, being in France, where it was necessary to concert the whole matter; that they well considered that none could have so much interest with the Most Christian King to procure them succours, or, by attacking England, draw the forces which oppressed them another way. That these considerations had prevailed with your Majesty, and I hoped his Holiness would approve of what your Majesty had done.

He said that it was perfectly well, for that your Majesty being safe your re-establishment was certain; and that he approved extremely of your having come away, and would write so much to your Majesty himself.

I told his Holiness that now your Majesty was come to France to demand succours from that King, the next thing I had commanded me was to beg of his Holiness what assistance it was possible for his Holiness to give. That the enterprize was great, and that though France should do all they could, yet that all would not be near what was sufficient, and that therefore his Holiness of necessity must see this most just cause to perish, to the reproach of all the Catholics who did not assist or help to support it. That there never was a time in which the Holy See had so much honour to gain or lose, and that the eyes of all Europe was upon his Holiness to see if he would tamely suffer a Catholic Kingdom to fall into the hands of Heretics, unconcerned to see so many hundreds of thousands of Catholics under the grievousest persecution, and greatest temptation to lose their religion. That by a timely and suitable assistance his Holiness might have had the glory in his Pontificate to have advanced the Catholic Religion in England and Scotland, where it was not; and as that would have been much to his honour, I was assured he would never



give occasion to the contrary by suffering a Catholic Kingdom to be dismembered from the church in his time, without giving all the assistance he could to such as were endeavouring its defence. That a timely supply might do much, and I was not sure but 12 or 15,000 stand of Arms might have prevented these mischiefs if sent in time, since your Majesty wanted not Men but Arms to have out-numbered your enemies. That that was neglected, but that for the future I hoped his Holiness would turn his thoughts more intently on a thing in which he and the Church of God were so much concerned.

His Holiness repeated all his former compliments of what he would do and suffer for your Majesty, but that he could not act against all the world, and he had not wherewithal to do as he would. That all the world was in war. That war was come into Italy. That there was scarcity at Rome. That the rents of the Ecclesiastic State were not paid. That he was in thousands of straits and difficulties. That the little he had given was borrowed: he had in it given his Entrails, so difficult is it now to find money.

I thanked his Holiness for what he had done, it was a mark of his sense of what he was obliged to do, and at the same time one infallible proof of his Poverty being so very disproportioned to what it was designed for, that I did not insist for what was properly his Holiness's, but that some other fund might be employed in so good, so pious, so necessary a work. That there were many sums employed for pious ends whereof his Holiness might dispose by changing the intention: and that there were many other ways of raising money if he had a mind: and that the assisting your Majesty was a hundred times a more pious work than building of Churches, especially where there are already too many: that by this speedy assistance he would not only do a work glorious for him, but absolutely necessary for his honour, and for the reputation if not safety of the Holy See.

He considered a little without saying any thing; he then asked if Orange was dead. I told him it was not yet certain; and he saw Letters from all parts bore contradictions, some say he was, others he was not.

'It is doubtful,' said he, 'but however, I am fixed in myself that England will throw off that Monster, and call back their own King. I pray for it every day, and would give my life to procure it.' He said he had thought of your Majesty's concerns and how to help you, that he would consider of it, and all that ever he could he would do; that, in the mean time, he would answer your Majesty's Letter.

I humbly thanked him for the hopes he

gave me, that I should inform your Majesties of his good intentions, and begged of him to consider how the season was advanced, and how precious time is to us. And whilst he considered how to help, I begged of him to reflect on the Triumph of the Heresy in Ireland, the altars overthrown, Churches profaned, Catholics persecuted, the sacrileges committed on the persons of the religious, priests, and bishops; and I persuaded myself this view would quickly determine his Holiness to do something of importance. He repeated to me what he had said before; that he would think, that he would consider, and do all that he could in the world for your Majesty's assistance.

This repetition was a sign that he intended to finish this audience; and so I shewed my desire to be licentiated, which his Holiness perceiving, began to inform me of Napoli di Malvoisie, what importance it was of to the Venetians, &c. I congratulated his Holiness on that Conquest as a Christian and a Catholic, and as a servant to your Majesty with whom the Venetians had preserved their Alliances: and this I did to show his Holiness the difference of the spirit which actuates us, and that of the house of Austria. We were glad that Christianity gained, though from those that fought against our enemies: whilst they sung the *Te Deum* for the Church's having lost a Kingdom, and a Heretic's Victory. But I hoped that God, in his good time, would put a stop to these impieties. His Holiness asked me if it was possible that any Cathedral had sung the *Te Deum* for Orange's Victory; I told him that I had their own printed news for it, at which his Holiness seemed horribly scandalized." p. 200—205.

---

*The Desolation of Eyam; the Emigrant, a Tale of the American Woods; and other Poems.* By WILLIAM and MARY HOWITT, Authors of "*The Forest Minstrel and other Poems.*" Foolscep 8vo. pp. 323. Price 8s. London: Wightman and Cramp.

WE beg to apologise to our worthy friends, William and Mary Howitt, for having so long delayed to notice their very elegant and interesting volume. And we are sorry that we have not now sufficient time and space to do justice to its contents. We fear, besides, that the fatigue consequent on the hurry and bustle of getting out two numbers in one month, has incapacitated us in great measure for a review of a volume of poems. Therefore, lest we should stultify ourselves by some

very stupid observations, we will only say that this volume contains many delightful specimens of genuine poetry, and affords evidence of a large measure of the Muses' inspiration. Our young friends may anticipate much pleasure in the perusal. An extract or two will justify these remarks.

*Tyre.*

I.

In thought, I saw the palace domes of Tyre;  
The gorgeous treasures of her merchandise;

All her proud people in their brave attire,  
Thronging her streets for sports, or sacrifice.

I saw her precious stones and spiceries;  
The singing girl with flower-wreathed instrument;

And slaves whose beauty asked a monarch's price.

Forth from all lands all nations to her went,  
And kings to her on embassy were sent.

I saw, with gilded prow and silken sail,  
Her ships, that of the sea had government.

Oh! gallant ships, 'gainst you what might prevail?

She stood upon a rock, and in her pride  
Of strength and beauty, waste and woe defied.

II.

I looked again—I saw a lonely shore;

A rock amid the waters, and a waste  
Of trackless sand:—I heard the bleak sea's roar,

And winds that rose and fell with gusty haste.

There was one scathed tree, by storm defaced,

Round which the sea-birds wheeled, with screaming cry,

Ere long, came on a traveller slowly paced;  
Now east, then west, he turned, with curious eye,

Like one perplexed with an uncertainty.

Awhile he looked upon the sea—and then

Upon a book—as if it might supply

The thing he lacked:—he read, and gazed again—

Yet, as if unbelief so on him wrought,  
He might not deem this shore, the shore he sought.

III.

Again, I saw him come:—'twas eventide;—  
The sun shone on the rock amid the sea;

The winds were hushed; the quiet billows sighed

With a low swell;—the birds winged silently

Their evening flight around the scathed tree;

The fisher safely put into the bay,  
And pushed his boat ashore; then gathered he

His nets, and hastening up the rocky way,  
Spread them to catch the sun's warm evening ray.

I saw that stranger's eye gaze on the scene;

"And this was Tyre!" said he, "how has decay

Within her palaces a despot been,  
Ruin and silence in her courts are met,  
And on her city rock the fisher spreads his net." p. 59—61.

*To a Septic.*

Away!—I hate thy grovelling creed,

Thou caviller at a creed sublime,

Which give us an immortal need,  
While thou would'st crush the joys of time.

Away! there is no need of thee,

Thy desperate venom to instil;

To rob us of the hopes that be;

And add thy darkness to our ill.

Talk not to me, in sophist's phrase,

Of emblems of our life and close;

Of fires, which perish as they blaze;

Of wind, which wasteth as it blows;

Of bursting bubbles, flitting shades;

Of flowers that fade, and leaves that fall;

I see but beauty which pervades;

A fitness to their end in all.

Talk not to me of myriad shapes

Of life, endowed with wondrous powers;

The sense of elephants and apes,

Which, mocking, thou would'st match with ours.

When man's immortal yearnings fail;

When our proud hopes to these are given;

Then shall thy deadly doubts prevail,

And wake us from our dream of heaven.

Think'st thou, in truth, because our lot

Is lowly, fleeting, thronged with woes,

That God beholds, but heeds us not;

And our dark life has darker close?

Think'st thou, because the son of crime

Treads down the feeble at his will,

And vengeance cometh not in Time,

That God but laugheth at our ill?

Thy thoughts and mine are like two streams,

Both issuing from one mountain height;

But mine flows towards a land of beams,

Thine towards the frosty realms of night.

These, these are things which come with power,

With light and eloquence to me!

And shew, beyond life's closing hour,

The home of man's nativity.



Lift up those eyes which God has given !  
 Look on the sea—look on the earth ;  
 Look on the sky, when clouds are driven  
 Athwart the sun's unquenched mirth.  
 What seest thou ? Are not hope and love  
 There written, in letters bright and boon ?  
 Comes there no spirit from above,—  
 From the clear stars, and wandering  
 moon ?

Is all this plentitude of power—  
 This vast magnificence of scene—  
 Wasted on creatures that an hour  
 Will make as they had never been ?  
 Does love—does wisdom thus condemn  
 Our splendid pathway to be trod,  
 While fears torment, while miseries hem ?  
 Thus are we taught the *love of God* ?

No !—if our only life were here,  
 We surely then should *feel at rest* ;  
 With nought beyond to hope or fear,  
 This world had been a world more blest.  
 Nature's omnipotent decree  
 Our spirit to our fate would bow ;  
 And brighter, longer then would be  
 Our *only life* than life is now.

But 'tis not thus :—stern glooms involve  
 Our souls, as clouds the bright sky blot ;  
 They darken—but, they soon dissolve—  
 The immortal sky hath altered not.  
 From its unruffled depths of blue  
 The stars their living splendours roll ;  
 And thus, if Nature's voice be true,  
 Glows, even in death the unscathed soul.  
 p. 278—282.

The following is a thrilling song : but  
 how could a *Friend* write it ?

*The Island Patriots.*

Mid the profound repose  
 Of peace a call was heard ;  
 And, like heaven's voice, arose  
 The thunder-winged word !  
 " Come forth each noble one ;  
 Each brave man seize his brand ;  
 And, patriot hearts, rush boldly on  
 For God and your own land ! "

As comes the mighty tide,  
 Wave following fast on wave,  
 So marshalled, side by side,  
 Rushed on the island-brave.

And 'twas a glorious sight  
 That patriot host to see,  
 A firm, proud phalanx, in its might,  
 Go forth to victory.

One only banner spread  
 Above them to the breeze ;  
 One banner, torn and red,  
 From former victories.  
 To the trumpet's thrilling clang  
 Those sons of freedom came ;  
 And the grey and silent mountains rang  
 With the people's wild acclaim.

They cried " Ye brave, go forth,  
 God conquers by your sword ;  
 We loved you on the hearth ;  
 You pledged us at the board.  
 For you glows redder wine,  
 And a nobler feast is spread,  
 Who make each holy home a shrine  
 Where freedom's flame is fed.

" Your names, like names of old,  
 Shall rouse, as words of fire,  
 The fearful and the cold—  
 The warrior-heart inspire.  
 We all, a Christian band,  
 At one altar bent the knee ;  
 And God will bare his red right hand,  
 For you in victory."

No soldier spoke a word ;  
 Thus was his answer given :—  
 One hand upon his sword,  
 The other raised to heaven.  
 A moment's death-like pause—  
 Then the gallant men moved on,  
 Amid the thunder of applause  
 And the shrill trumpet's tone.

They went in patriot might,  
 A faithful, valiant band,  
 Sworn to defend the right  
 Of God and their own land.  
 Like brethren firm they stood,  
 No man essayed to flee ;  
 In the eye of Heaven their cause was good,  
 And theirs was the victory.

p. 312—315.

## OBITUARY.

### MRS. KEENE.

ON Tuesday, March 13th, died, at Teddington, Middlesex, Mrs. Keene, the wife of Mr. Keene, a deacon of the church at Henrietta-street, Brunswick-square, London.

She was the daughter of Thomas and Elizabeth Cadby, both for a long time members of the church under the pastoral care of the late venerable John Martin, and at the time of their decease, of the Baptist church at Devizes. Her mind was very early the scene of strong conflicting emotions and serious struggles of thought on the subject of religion. At school, the seriousness of her mind was greatly promoted by the pious conversation, the devout life, and ardent prayers of her excellent instructress, a lady belonging to the Society of Wesleyan Methodists. To this very important period of her life she often referred, with gratitude to God for having in his providence placed her under the care of a person so eminently qualified to impart moral and religious instruction, as well as that of an intellectual and domestic nature. To the affectionate expostulations, the tender warnings, and religious discourse of this very pious lady, who was in the habit of privately conversing and praying with her pupils, Mrs. K. ascribed some of her earliest and strongest convictions of her character as a sinner before God, of the purity of his law, the exceeding sinfulness of sin, and the riches of his grace. Her mind was much perplexed by the sovereignty of divine grace in the choice of a peculiar people from the fallen race of Adam, and for a long time a fearful horror, lest not being of that chosen number, she should perish with the ungodly, occupied her mind, and almost drove her to despair. This state of mind was succeeded by an opposite, but perhaps more perilous delusion. From being tempted, in order to pacify her own fears, to reject the doctrine of

election, as inconsistent with both the justice and the mercy of God, being now satisfied that it is clearly revealed in the word of God, she was led to think if she were chosen she must be saved, and therefore anxiety and care on the subject were irrational, and must be unavailing. At length she felt convinced, that since the purpose of God, while it is unalterable, is also secret and unknown, it cannot be our rule, nor justify either our presumption or negligence. The grace of God, which bringeth salvation, happily delivered her from both, and conducted her, with a strong sense of guilt, to the revealed will of God as her only guide, to the blood of Christ as her only hope, and the sovereign mercy and free grace of God as all her salvation.

The ministry of the Rev. Robert Sloper, Independent Minister of Devizes, was blessed by the Holy Spirit of God to the accomplishment of this happy change, and to him she always in after life looked back as, under God, her father in Christ. Subsequently, the preaching of the Rev. John Martin was made highly conducive to her stability in the faith, and to her spiritual instruction and comfort, and the church over which he presided being on other accounts desirable as a spiritual home, she publicly professed her faith by baptism on the 6th of October, 1793, in the 17th year of her age, and was admitted to full communion with the church in Keppel-street.

Her experience, after this connection was formed, fluctuated considerably between sorrow and joy, hope and fear, darkness and light, conformably to the common experience of the people of God in the present world. At first she had an inward satisfaction and a serene joy (the calmness of which was disturbed only by its occasional elevation), flowing from the consciousness of having obeyed the command of her divine



Lord and Master. To this state of mind succeeded a series of painful temptations, insidiously designed to sap the foundation of her happiness, by making her suspect either the reality of her faith, or the sincerity of her professions; but here she was taught both her own weakness and her strength, and found that promise faithfully fulfilled, "When the enemy cometh in like a flood, the spirit of the Lord shall lift up a standard against him." Her pastor's instructions were greatly blessed to her under these various trials of her faith and patience, which though shaken, were rendered ultimately only more firm by the temptations which assailed her. The providence of God thus qualified her for the station to which he subsequently called her. She became a wife and a mother. New cares and duties came upon her, and she was not unprepared to fulfil the one and to meet the other. In addition to the concerns of a family, as she advanced in life, circumstances in the church brought upon her other and delightful occupations. As the wife of a deacon in the church, upon her, in conjunction with others, devolved the office of visiting the poor and the sick female members, at once, by distributing the alms of the church, to relieve their temporal wants, and by Christian sympathy, religious conversation, and prayers, to encourage their faith, and comfort them in their afflictions. In these and similar labours of love, passed almost the entire season of her strength and bodily capability of such exertion. At this time, the providence of God removed from the pulpit the pastor to whom she had long listened with benefit, and soon after she was honourably dismissed, with thirty-two other members, to form the church now meeting in Henrietta-street. She felt a very lively interest in all the proceedings connected with this interesting event, and her activity was afresh excited in aid of the infant cause, which necessarily had to struggle with no ordinary difficulties. When it was her happiness to see several of her children united to this little Christian company, it became to her an object of perhaps yet deeper interest and

more tender regard. Still her Christian charity was not confined within the limits of this small part of Christ's church; she looked around on the Christian world with eager delight and fond anticipation of future, perfect, and universal fellowship with the saints. The desire she felt that Christ's kingdom might come, and the reign of peace and righteousness extend its blessings led her to co-operate in any undertakings likely to hasten this blessed result. Thus about the year 1819, to her exertions in unison with one or two other ladies, the Female Baptist Irish Society owed its origin, of which she became the Secretary for a time. In the welfare of the Sunday School she also felt a deep concern, rejoicing to have it in her power to contribute to its funds, and receiving high satisfaction from the reports of its prosperity, which were at times communicated to her.

The last few years of her life have been marked by great bodily weakness, which quite incapacitated her for the labours in which she once actively joined, and much abridged her pleasures, by restraining her from the means of public worship and Christian fellowship. The debility of her frame often altogether confined her at home, while her best state seldom enabled her more than once on the Lord's day, to meet with his people, and join in the service of the House. The reflections, however, furnished by this season of religious repast, combined with reading or rather hearing read some published sermons, or other books of devotion, employed her time and her thoughts for the remainder of the Sabbath, and afforded her much consolation during the week, when latterly her afflictions and weakness had closed up most other sources of comfort. The shock which her enfeebled system sustained in the loss of her departed son, to whom she was very tenderly attached, and the scene of whose departure she witnessed with emotions, which perhaps only a mother can imagine, completely overpowered her frame. The night of his decease was spent in those tender recollections which could not but embitter the loss,

and although her grief became daily more silent, it appears to have become at the same time deeper. While she was consoled by the reflection that her loss had been his gain, and acknowledged the goodness of God manifested in this trying dispensation, she felt that an earthly tie had been loosened, that one of the tenderest cords by which her heart was bound to the present world had been cut, her interests here diminished, and by this single but severe stroke, the whole charm of this life was dissolved and vanished away. She expressed her resignation to the will of God, but at the same time her conviction that she should not long survive her bereavement. At times she was even cheerful, and her strength appeared a little recruited; so late as the Saturday before her departure, she was out in the morning for several hours, and did not appear more than usually fatigued by the exertion. On the Lord's day morning, she complained of unusual pain and excessive weakness, and was quite unable to leave her bed. Her pains on the Monday were very severe, but were much relieved towards night by medicine. This mitigation of her sufferings called forth her lively expression of gratitude to God, whose hand she acknowledged in the relief. The night of Monday was passed in comparative ease and tranquillity, but about 3 and again at 6 o'clock on Tuesday morning, symptoms of an unfavourable change appeared. The medical attendant did not, however, confirm the fears they had awakened, and in the morning her son, who had arrived the preceding night, quite unconscious of his mother's illness, went to her bed-side to take his leave before his return to London, when, taking his hand, she said with a feeble voice, "My dear child, I think it is very probable that we shall never meet again in this world. I hope we shall in the next. May God bless you; may his grace be given you to defend you against all the temptations to which you will be exposed, to make you a useful humble Christian! I am going, but he can save you by his Almighty grace. I trust he will"—and calling

him again to her, she tenderly clasped his hand in hers, adding, "Remember, William, I commit you to God and his grace." This was, though by him at that time little expected, their last meeting, their last parting. He returned to London and saw her no more. During the day she had but little pain; her mind was calm and undisturbed. To a daughter who said, "I hope my dear mother we shall not lose you," she replied, "My dear Mary, you must learn to say, 'Thy will be done.'" She was herself quite sensible of her approaching dissolution, and in reference to it said she was "not only willing, but desirous." All her anxiety for life, and her cares about the present world, seem to have been most graciously removed from her mind, so that she was able to answer the question, "Is there any thing you would desire or like either to have or to have done for you?" "No, my dear child, I have not a wish, not a wish." She appeared perfectly resigned, and expressed her satisfaction that, let what might be the issue, she was in the hands of God. In the afternoon one of her brothers came to pay her a visit, not being aware of her illness, and on approaching her bed side, she told him she believed she was near her end—but yet appeared perfectly tranquil and composed. Greatly affected at this most unexpected declaration, he suggested as a ground of consolatory reflection in circumstances so solemn, that our justification before God is not dependent on our own good works, when with much emphasis she rejoined, "Yes, for did it, I have none!" and again on his saying, "What a mercy it is that we have a Great High Priest, who knows all our weakness, and can sympathize with us and succour us," she raised her united hands and exclaimed, "Great High Priest, what a mercy to be interested in his precious sacrifice!" These were her last words, and in a few minutes she sweetly fell asleep in Jesus, her countenance retaining even in death the most placid composure, and indicating that the departure of the spirit from the body had been perfectly easy and gentle. Her end was emphatically "peace."



## GLEANINGS.

### AUTOGRAPHS OF THE CONSPIRATORS IN THE GUNPOWDER PLOT.

#### *Explanatory of the Plate accompanying this Number.*

The Plate exhibits the autographs of some of the principal conspirators in the gunpowder plot.

*Robert Catesbye.*—Taken from an original letter from Catesbye to his cousin, John Grant, entreating him to provide money against a certain time. This autograph is very rare.

*Guido Fawkes.*—Taken from his declaration made in the Tower, on the 19th of November, and afterwards acknowledged before the Lords Commissioners. When first apprehended he called himself John Johnson, and it was not until his third examination he confessed his name was Guy Fawkes.

*Thomas Percy.*—From an original letter to W. Wycliff, Esq. of York, date at Gainsborough, November 2nd, 1605.

*Henry Garnet.*—From one of his examinations, wherein he confessed to have been on a pilgrimage to Winifred's Well.

*Ambrose Rookwood.*—From an original letter declaring that he had felt a scruple of conscience, the fact seeming "too bloody."

*Thomas Wintour.*—From an original examination before the Lords Commissioners, on the 25th of November, 1605.

*Francis Tresam.*—From his examination relative to the book on Equivocation. Tresam escaped being hanged by dying in the Tower, on the 23rd of December, 1605.

*Sir Everard Digby.*—From an original examination. He was related to John Digby, subsequently created Baron Digby and Earl of Bristol, and was a young man of considerable talent. He was in the 24th year of his age when executed.

*To the Right Hon. the Lord Mounteagle.*—The superscription to the anonymous letter that led to the discovery of the plot. By whom it was written still remains in mystery. The Conspirators themselves suspected Tresam, but he solemnly denied it; and nothing transpired on the trials of any of the Conspirators, by which the author could be ascertained.

All the principal Conspirators were married and had families; several of them possessed considerable property, and were highly, and in some instances nobly related.

L\*

### DEATH-BED SCENE OF CHARLES II.

It is well known that Charles II. when on his death-bed, was officially attended by several of the Bishops of the English church, as if he were a Protestant; but that on the evening before his decease, he received absolution and the sacrament from Father Hudleston, a Popish priest who was privately brought to him for that purpose. Mr. Ellis has published, in his "Original Letters," the accounts written at the time by the different parties. We shall now lay them before our Readers.

We will begin with Bishop Burnet's statement.

"The King went through the agonies of death with a calm and a constancy that amazed all who were about him and knew how he lived. This made some conclude that he had made a Will, and that his quiet was the effect of that. Ken applied himself much to the awaking the King's conscience. He spoke with a great elevation, both of thought and expression, like a man inspired, as those who were present told me. He resumed the matter often, and pronounced many short ejaculations and prayers, which affected all that were present, except him that was the most concerned, who seemed to take no notice of him, and made no answers to him. He pressed the King six or seven times to receive the Sacrament; but the King always declined it, saying he was very weak. A table with the elements upon it, ready to be consecrated, was brought into the room; which occasioned a report to be then spread about, that he had received it. Ken pressed him to declare that he desired it, and that he died in the communion of the Church of England. To that he answered nothing. Ken asked him if he desired absolution from his sins. It seems the King, if he then thought any thing at all, thought that would do him no hurt. So Ken pronounced it over him: for which he was blamed, since the King expressed no sense of sorrow for his past life, nor any purpose of amendment. It was thought to be a prostitution of the peace of the Church to give it to one, who, after a life led as the King's had been, seemed to harden himself against every thing that could be said to him. Ken was also censured for another piece of indecency. He presented the Duke of Richmond, Lady Portsmouth's son, to be blessed by the King. Upon this, some that were in the room cried out, the King was their common

Father. And upon that, all kneeled down for his blessing, which he gave them. The King suffered much inwardly, and said he was burnt up within; of which he complained often but with great decency. He said once, he hoped he should climb up to Heaven's gates; which was the only word savouring of religion that he was heard to speak.

"He gathered all his strength to speak his last words to the Duke, to which every one hearkened with great attention. He expressed his kindness to him, and that he now delivered all over to him with great joy. He recommended Lady Portsmouth over and over again to him. He said he had always loved her, and he loved her now to the last; and besought the Duke in as melting words as he could fetch out, to be very kind to her and her son. He recommended his other children to him; and concluded, 'Let not poor Nelly starve;' that was Mrs. Gwyn. But he said *nothing of the Queen*, nor any one word of his people, or his servants; nor did he speak one word of Religion, or concerning the payment of his debts, though he left behind him about ninety thousand guineas, which he had gathered, either out of the privy purse, or out of the money which was sent him from France, or by other methods; and which he had kept so secretly that no person whatever knew any thing of it.

"He continued in the agony till Friday at eleven o'clock, being the sixth of February 1684; and then died in the fifty-fourth year of his age."

The Chaplain of the Bishop of Ely, who was in the King's chamber at the time, wrote thus to a brother clergyman the next day:—

"Ely House, Feb. 7, 1684-5.

REV. SIR,

"Yesterday noon, I doe believe the most lamented Prince that ever satt upon a throne, one of the best of Kings, after near five days sickness, left this world; translated doubtless to a much more glorious kingdome then all those which he has left behind him now bewailing of their losse. 'Twas a great piece of providence that this fatal blow was not so sudden as it would have been, if he had dy'd on Munday, when his fitt first took him: as he must have done if Dr. King had not been by, by chance, and lett him blood. By these few days respitt, he had opportunity (which accordingly he did embrace) of thinking of another world; and wee are all prepared the better to sustain so great a loss. He showed himself, throughout his sickness, one of the best natur'd men that ever lived; and by abundance of fine things he sayd in reference to his soul, he showed he dyed as good

a christian: and the physicians, who have seen so many leave this world, doe say, they never saw the like as to his courage, so unconcerned he was at death, though sensible to all degrees imaginable, to the very last. He often in extremity of pain would say he suffered, but thank'd God that he did so, and that he suffered patiently. He every now and then would seem to wish for death, and beg the pardon of the standers by, and those that were employed about him, that he gave them so much trouble: that he hoped the work was almost over: he was weary of this world: he had enough of it: and he was going to a better. There was so much affection and tenderness express'd between the two Royal brothers, the one upon the bed, the other almost drowned in tears upon his knees and kissing of his dying brother's hand, as could not but extremely move the standers by. He thank'd our present King for having always been the best of brothers and of friends, and begg'd his pardon for the trouble he had given him from time to time, and for the several risks of fortune he had run on his account. He told him now he freely left him all, and begg'd of God to bless him with a prosperous reign. He recommended all his children to his care by name, except the Duke of Monmouth, whom he was not heard so much as to make mention of. He bless'd all his children, one by one, pulling them to him on the bed: and then the Bishops moved him, as he was the Lord's anointed, and the father of his countrey, to bless them also, and all that were there present, and in them the whole body of his subjects: whereupon, the room being full, all fell down upon their knees, and he raised himself in his bed, and very solemnly blessed them all. This was so like a great good Prince, and the solemnity of it so very surprizing, as was extremely moving, and caused a general lamentation throughout; and no one hears it without being much affected with it; being new and great.

'Tis not to be express'd how strangely every body was concern'd, when they perceiv'd there was but little hopes.

To all appearance, never any Prince came to a crown with more regret, with more unwillingness, because it could not bee without the loss of one he lov'd so dearly, then did our gracious Prince (whom God preserve). He joyn'd as heartily as any of the company in all the prayers the Bishops offer'd up to God. He was as much upon his knees as any one, and said amen as heartily: and no one doubts but he as much desired God would hear their prayers, as any one of all that prayed.

The Queen, whom he had asked for the first thing he said on Munday when he came out of his fit, (she having been present



as long as her extraordinary passion would give her leave, which at length threw her into fits, not being able to speak while with him,) sent a message to him to excuse her absence, and to beg his pardon if ever she had offended him in all her life. He replied, 'alas! poor woman! she beg my pardon! I beg her's with all my heart.'

"The Queen that now is was a most passionate mourner, and so tender hearted, as to think a crown dearly bought with the loss of such a brother. There was, indeed, no one of either sex but wept like children.

"On Friday morning all the churches were so throng'd with people to pray for him, all in tears and with dejected looks, that for my part I found it a hard task, and so I doe believe did many more, to goe through with the service: so melancholy was the sight, as well as were the thoughts of the occasion of it.

"The Bishop of Bath and Wells watching on Wednesday night (as my Lord had done the night before), there appearing then some danger, began to discourse to him as a divine: and thereupon he did continue the speaker for the rest to the last, the other Bishops giving their assistance both by prayers and otherwise, as they saw occasion, with very good ejaculations and short speeches, till his speech quite left him; and afterwards, by lifting up his hand, expressing his attention to the prayers, he made as very glorious christian exit, after as lasting and as strong an agony of death, almost as ere was known."

Father Hudleston's account is as follows:

"*A Brief Account of Particulars occurring at the happy Death of our late Sovereign Lord King Charles the Second, in regard to Religion; faithfully related by his then Assistant, Mr. Jo. Hudleston.*

"Upon Thursday, the fifth of February, 1685, between seven and eight a clock in the evening, I was sent for in hast to the Queen's Back-stairs at Whitehal, and desired to bring with me all things necessary for a dying person. Accordingly I came, and was order'd not to stir from thence till further notice. Being thus obliged to wait, and not having had time to bring along with me the most Holy Sacrament of the Altar, I was in some anxiety how to procure it: In this conjuncture (the Divine Providence so disposing) Father Bento de Lemos, a Portuguese, came thither, and understanding the circumstance I was in, readily profer'd himself to go to St. James's, and bring the most Holy Sacrament along with him.

"Soon after his departure I was call'd into the King's bed chamber, where approaching to the bed side, and kneeling down, I in brief presented his Majesty with what service I could perform for God's

honor, and the happiness of his soul at this last moment, on which eternity depends. The King then declared himself: That he desired to die in the faith and communion of the Holy Roman Catholic Church; that he was most heartily sorry for all the sins of his life past, and particularly for that he had deferred his reconciliation so long; that through the merits of Christ's passion he hoped for salvation; that he was in obarity with all the world; that with all his heart he pardoned his enemies and desired pardon of all those whom he had any wise offended, and that if it pleased God to spare him longer life, he would amend it, detesting all sin.

"I then advertis'd his Majesty of the benefit and necessity of the Sacrament of Penance, which advertisement the King most willingly embracing, made an exact Confession of his whole life with exceeding compunction and tenderness of heart; which ended, I desired him, in farther sign of repentance and true sorrow for his sins, to say with me this little short Act of Contrition.

"O my Lord God, with my whole heart and soul I detest all the sins of my life past for the love of thee, whom I love above all things; and I firmly purpose by thy holy grace never to offend thee more, amen, sweet Jesus, amen. Into thy hands, sweet Jesus, I commend my soul; mercy, sweet Jesus, mercy."

"This he pronounced with a clear and audible voice, which done, and his sacramental penance admitted, I gave him Absolution.

"After some time thus spent, I asked his Majesty if he did not also desire to have the other Sacraments of the Holy Church administered to him? He replied, 'By all means I desire to be partaker of all the helps and succours necessary and expedient for a Catholic Christian in my condition.' I added, 'And doth not your Majesty also desire to receive the pretious body and blood of our dear Saviour Jesus Christ in the most Holy Sacrament of the Eucharist?' His answer was this: 'If I am worthy, pray fail not to let me have it.' I then told him, it would be brought to him very speedily, and desired his Majesty, that in the interim, he would give me leave to proceed to the Sacrament of Extreme Unction; he replied, 'With all my heart.' I then anoyled him, which as soon as perform'd I was cal'd to the door, whither the blessed Sacrament was now brought and delivered to me.

"Then returning to the King, I entreated his Majesty that he would prepare and dispose himself to receive. At which the King, raising up himself, said, 'Let me meet my Heavenly Lord in a better posture than in my bed.' But I humbly begg'd his

Majesty to repose himself: God Almighty, who saw his heart, would accept of his good intention. The King then having again recited the forementioned Act of Contrition with me, he received the most Holy Sacrament for his Viaticum, with all the symptoms of devotion imaginable. The Communion being ended, I read the usual prayers, termed 'the Re-commendation of the Soul,' appointed by the Church for Catholics in his condition. After which the King desired the Act of Contrition, 'O my Lord God,' &c. to be repeated: this done, for his last spiritual encouragement I said,

"Your Majesty hath now received the comfort and benefit of all the Sacraments that a good Christian (ready to depart out of this world) can have or desire. Now it rests only, that you think upon the death and passion of our dear Saviour Jesus Christ, of which I present unto you this figure (shewing him a crucifix); lift up therefore the eyes of your soul, and represent to yourself your sweet Saviour here crucified; bowing down his head to kiss you; his arms stretched out to embrace you; his body and members all bloody and pale with death to redeem you; and, as you see him dead and fixed upon the cross for your redemption, so have his remembrance fixed

and fresh in your heart: beseech him, with all humility, that his most precious blood may not be shed in vain for you; and that it will please him, by the merits of his bitter death and passion, to pardon and forgive you all your offences; and finally to receive your soul into his blessed hands; and when it shall please him to take it out of this transitory world, to grant you a joyfull resurrection and an eternal crown of glory in the next. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.'

"So, recommending his Majesty on my knees, with all the transport of devotion I was able, to the divine mercy and protection, I withdrew out of the chamber.

"In testimony of all which I have hereto subscribed my name.

"JO. HUDESTON."

Thus died Charles II.; as a Protestant before Protestants, as a Papist before Papists—receiving consolation and absolution from both parties, yet most probably in his heart despising both. What an awful combination of hypocrisy, presumption, and profanation of holy things do these statements present!

*Vide Ellis's Original Letters*, vol. iii. p. 333—338, *first series*; and vol. iv. p. 78—80, *second series*.

## INTELLIGENCE.

### FOREIGN.

#### SOUTH AMERICA.

Mr. James Thomson, in his "Letters on the Moral and Religious state of South America," has related some interesting facts which show that the spirit of enquiry is on the alert in that part of the world. The following occurs in the account of his passage from Guayaquil to Babahoyo:—

"Many topics of conversation occurred during our passage up the river. The sale of our New Testaments was known to every body, and thus afforded a subject of conversation in which we could all take a part. Of course I had also something to say upon this subject, as it was well known that I was the seller of them. Two copies were on board, one of which had been purchased by the captain of our canoe, and the other by one of the passengers. I have already

told you of the evangelical aspect of the streets of Guayaquil, and the same aspect at times was exhibited on board, both of the New Testaments being frequently in use at the same time. During the many things that were said, arising from what was read, (the reading being frequently aloud,) a conversation took place, the relation of which will probably interest you, and more especially as it affords a specimen of the progress of thinking upon religious subjects in this country. The subject was a delicate one, but so much the better, as a specimen. The worship of saints was the matter treated of, though I do not remember what gave rise to it. I stated my views upon the subject, appealing to the Scriptures and to common sense in support of my opinion. A very keen and interesting conversation immediately took place, in which four, besides myself, took a part, and you will be surprised when I tell you that three of the four took my side of the question. The one who was opposed to us happened to be a stout disputant, and thus gave occasion to a



thorough discussion of the matter. Among other things brought forward to show the incongruity and sinfulness of the worshipping of saints, I stated that the Apostle Peter himself, (who according to them is the prince of Apostles and saints,) refused this worship, and in proof of this, I referred him to the tenth chapter of the Acts. This passage was turned up and read by one of the company, and it appeared to all of us, except one, conclusive upon the subject. Our opponent, however, defended himself, by alleging that although Peter, upon that occasion, refused worship, he refused it because he was not glorified, but that after death things were otherwise.—You agree then, I remarked, that worship is not to be given to the saints when upon earth, but it is lawful, you say, to give this worship to them after their death. Let us then go to another passage, I said, and see who of the inhabitants of heaven are to be worshipped. I then referred to the last chapter of the Revelation, namely, "When I had heard and seen, I fell down before the feet of the angel who showed me these things. Then saith he unto me, see thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them who keep the sayings of this book: *Worship God*." This passage cut off the refuge which our friend had taken in his distinction between worshipping a saint on earth, and a saint in heaven. He then took refuge in the church, alleging that since authority had been given to it by Jesus Christ to order and direct the concerns of his kingdom after his ascension, it was our duty to obey its orders, and one of these orders was, the praying to the saints. You know, of course, how I would have got rid of this objection, that is, by sweeping away this authority of the church altogether, and I stated this to be my opinion. The captain of our canoe, who took a large share in the conversation, and who saw in the church an authority to which he considered himself bound to submit, assailed our opponent by another argument, and a very effectual one. He came close up to him, and with an air of having something in his mind worth saying, "Is it not," said he, "the duty of children to reverence their parents, and to obey them readily and constantly?"—"Certainly it is," replied his friend. Our captain continued: "And if a parent should tell his child to steal, to lie, and such like things, should the child obey?"—"Certainly not," was the reply. "You are right," says the captain, "and that is just our case with the church. It is our duty to obey it, as it is our duty to obey our parents, but if our parents or the church bid us do what is obviously wrong, in that case it is our duty to *disobey*." You see what an excellent argument this was,

and it completely silenced the other, and left him without any thing to say upon the subject, except mere general talk and repetition. Our captain having gained this triumph, turned to one of the four, who seemed rather to acquiesce in the strength of our arguments from the Scripture, than zealously to defend our side, and put this question to him. "Can you tell me," said he, "why the priest reads all the service and prays in Latin, a language of which I do not understand a word, and thus leaving me, when in church, as a mere statue, without knowing what I am saying or doing?" This was a hard question, and it was answered significantly, but without words. Our captain next comes up to me, and says, "You see every one sets up his little machine to gain his dollar." I thought I understood his meaning, although couched under a figure, but as I wished it to be well understood by all, I asked him what he meant by it. After a short delay, he answered me, by stating, that the church and the priests had made various laws and ceremonies for their own benefit, and that they might thus put a dollar into their pocket.—Various other things were said, and among which the New Testament was praised as a book any one might read and understand, and not like the prayers of the priests, which no one understood, perhaps not themselves. One of the four alluded to, towards the end of the conversation, said, in a very distinct voice, and in the hearing of all, "If I were going to die, this is my faith; I believe that there is one God who made all things, and that there is one Redeemer who died for us, and who rose again; and as to the worshipping of saints, and all the rest of it, I know nothing." I should not omit an observation of one of our female passengers. When two of us were debating about the worship of saints, she observed to me that she did not like such conversation. Why so, I replied. Because, said she, if saints are not to be worshipped, then it will follow that we are not to pray to the Virgin Mary neither. I said, in reply, that I thought her reasoning worth being heard, as it was a fair deduction, and requested her to put it in the form of a question, to the one of the four who appeared the coolest, and who, as I said before, rather acquiesced in the strength of our arguments than defended our side. As soon as silence was obtained, the question was put, and the answer returned was just what I would have said if called upon to reply.

You will see in the whole of this conversation a freedom of thinking and of speaking, which you probably did not expect, and I confess that I was myself greatly surprised at it, notwithstanding the many opportunities I have had of observing the sentiments

of the people of this quarter. In the higher and more enlightened classes of society, I have often met with liberal sentiments, but as the two persons who took the chief part in the above conversation were of the lower class, it was both new to me and interesting." p. 186—191.

An interview of a somewhat different kind is thus related :—

"The only person whom I found unfriendly to the circulation of the Scriptures without notes, in the whole of the journey from Lima to Bogota, was the Bishop of Popayan. I have stated his opposition in gentle terms, for truth requires it. I heard, soon after putting up the advertisements for the sale of the New Testaments, that the Bishop had spoken against the reading of them. I called upon him to know whether it was so or not, and to learn what were his objections. I had visited him before, and had a visit from him in return, so that we were, on this second visit, on terms of a friendly intercourse, and we therefore entered freely into the subject of the sale and distribution of the Scriptures. I mentioned to him what I had heard, and inquired whether I had been correctly informed. He then told me the whole of what had occurred upon the subject. He said, a person who had bought one of the New Testaments, brought it to him and asked his opinion as to his using it. The person was a priest, and he named him to me. The Bishop, upon his opinion being asked, rose and brought the Acts of the Council of Trent, and pointed out to the priest the article there, prohibiting the use of the Scriptures without notes. He concluded, however, by telling the priest that he might keep his New Testament and use it. This, said the Bishop, is all that occurred upon this matter. He said farther, that it was not his intention to oppose the circulation of the New Testaments in any other way. If any person chose to buy them, he would not interfere; but if any one should ask his opinion upon the matter, he would refer him to the same article, as his duty required him to do. I said that I understood the article in question was as he had stated it, but that when I considered how many among all ranks of the catholic clergy made no account of that article, but freely encouraged the circulation of the Scriptures among their flocks, I was inclined to think that the article was qualified by something subsequent to it, or that it was not generally considered as in force. He replied to this, that there was nothing subsequent to alter the force of that article, but rather to strengthen it, and that whatever others did, he considered his duty to be, to follow the

rules of the church in that and in all such matters, as every good Catholic ought to do. I said that I saw the force of what he said, considering what were the principles of his faith. I added, that notwithstanding his reasons, I could not but be sorry to see any opposition to the circulation of the Holy Scriptures, a book which God had graciously given to all, and which should, of course, be studied by all. I observed, also, that I was fully persuaded that very great advantages would arise from a general reading of the word of God, and from these considerations I conceived it to be my duty to put them into the hands of all, and to call upon all to read them with serious attention. "Amen," replied the Bishop, "I also am of the same opinion. I am sure that it would be advantageous to all to read the Scriptures, but then let them be read with the necessary directions. If Bibles and New Testaments were to come here with the notes, I would be the first to promote their circulation." Our conversation was extended a good deal further upon this subject, and embraced the usual topics of this question, but which it is unnecessary here to repeat." p. 241—243.

#### INDIA.

The late estimable and much lamented Bishop Heber, in a communication dated March 1825, gave the following lively description of his mode of travelling, while on his first and extensive visitation of his vast diocese :—

"Of the way of performing these long journeys in India, I was myself very imperfectly informed before I came here; and, even then, it was long before I could believe how vast and cumbersome an apparatus of attendance and supplies of every kind was necessary, to travel in any degree of comfort or security. On the river, indeed, so long as that lasted, our progress is easy and pleasant, bating a little heat and a few storms—carried on by a strong south-eastern breeze, in a very roomy and comfortable boat, against the stream of a majestic body of water, with a breadth, during the rainy season, so high up as Patna, or from six to nine miles, and even above Patna, as far as Cawnpore, in no place narrower than the Mersey opposite Liverpool: but it is after leaving the Ganges for the land journey, that, if not the tug, yet no small part of the apparatus, *proventus, et commeatus* of war, commences.

It has been my wish, on many accounts, to travel without unnecessary display. My tents, equipments, and number of servants, are all on the smallest scale which comfort



or propriety would admit of: they all fall short of what are usually taken by the collectors of Districts; and in comparison of what the Commander-in-Chief had with him the year before last, I have found people disposed to cry out against them as quite insufficient: nor have I asked for a single soldier or trooper beyond what the Commanding Officers of Districts have themselves offered as necessary and suitable. Yet, for myself and Dr. Smith, the united numbers amount to three elephants, above twenty camels, five horses, besides ponies for our principal servants, twenty-six servants, twenty-six bearers of burdens, fifteen *clashes* to pitch and remove tents, elephant and camel drivers, I believe, thirteen; and, since we have left the Company's territories and entered Rajapootam, a guard of eighteen irregular horse, and forty-five *sipahs* on foot, including native officers. Nor is this all: for there is a number of petty tradesmen and other poor people, whose road is the same as ours, and who have asked permission to encamp near us and travel under our protection; so that yesterday, when I found it expedient, on account of the scarcity which prevails in these provinces, to order an allowance of flour, by way of Sunday dinner, to every person in camp, the number of heads was returned one hundred and sixty-five.

With all these formidable numbers, you must not, however, suppose that any exorbitant luxury reigns in my tent: our fare is, in fact, as homely as any two farmers in England sit down to; and, if it be sometimes exuberant, the fault must be laid on a country where we must take a whole sheep or kid, if we would have animal food at all, and where neither sheep nor kid will, when killed, remain eatable more than a day or two. The truth is, that where people carry every thing with them—tent, bed, furniture, wine, beer, and crockery—for six months together, no small quantity of beasts of burden may well be supposed necessary; and, in countries such as those which I have now been traversing, where every man is armed—where every third or fourth man, a few years since, was a thief by profession—and where, in spite of English influence and supremacy, the forests, mountains, and multitudes of petty sovereignties, afford all possible scope for the practical application of Wordsworth's 'good old rule'—you may believe me, that it is neither pomp nor cowardice which has thus fenced your friend in with spears, shields, and bayonets." pp. 432, 433.

The Bishop's opinion of the Missionary Schwartz will be read with interest:—

"Of Schwartz and his fifty years' labour among the Heathen, the extraordinary influence and popularity which he acquired, both with Mussulmans, Hindoos, and contending European Governments, I need give you no account, except that my idea of him has been raised since I came into the South of India.

I used to suspect, that, with many admirable qualities, there was too great a mixture of intrigue in his character—that he was too much of a political prophet—and that the veneration, which the people paid, and still pay him (and which, indeed, almost regards him as a superior being, putting crowns and burning lights before his statue), was purchased by some unwarrantable compromise with their prejudices.

I find I was quite mistaken. He was really one of the most active and fearless (as he was one of the most successful) Missionaries who have appeared since the Apostles. To say that he was disinterested in regard to money, is nothing: he was perfectly careless of power; and renown never seemed to affect him, even so far as to induce an outward show of humility. His temper was perfectly simple, open, and cheerful; and, in his political negotiations (employments which he never sought, but which fell in his way), he never pretended to impartiality, but acted as the avowed, though certainly the successful and judicious agent of the Orphan Prince entrusted to his care, and from attempting whose conversion to Christianity he seems to have abstained from a feeling of honour.

His other converts were between six and seven thousand, besides those which his predecessors and companions in the cause had brought over: the number is gradually increasing; and there are now in the South of India about two hundred Protestant congregations, the numbers of which have been sometimes vaguely stated at forty thousand. I doubt whether they reach fifteen thousand; but even this, all things considered, is a great number. The Roman Catholics are considerably more numerous, but belong to a lower class of Indians (for even these Christians retain many prejudices of caste), and in point of knowledge and morality are said to be extremely inferior." p. 433, 434.

The following document proves the high value set on education in some parts of Bengal, and the encouragement given to Missionary labours. Schools had been established at Culna, but were about to be relinquished on account of the inadequacy of the funds of the Church Missionary Association for the District. When the people

learned this, and that Mr. Deerr the Missionary was about to leave them, a petition was addressed to Archdeacon Corrie in these terms :—

“Salutation to the Rev. Mr. Corrie.—  
May he live for ever!

The humble petition of the inhabitants of  
Culna,

Respectfully sheweth—

That it has given them exceedingly great pleasure that you have established schools among them, by which means their children have enjoyed peculiar advantages.

They are, however, now informed by the Rev. Mr. Deerr, that, in consequence of his being engaged in Calcutta, it will be impossible for him to remain longer among them, on which account the schools must necessarily be closed.

They acknowledge that they formerly entertained some slight degree of apprehension concerning your sacred books; but, in consequence of the Rev. Mr. Deerr making known to them these your scriptures, not only have their fears entirely vanished, but they consider that these books are deserving of the most unqualified reception (most exceedingly acceptable) and highly beneficial; and, on this account, they consider themselves equally benefitted; and rejoice as much as a man born blind when he receives his sight.

Your petitioners, therefore, most respectfully solicit that you, Reverend Sir, (Avatar of Holiness,) will condescend to allow Mr. Deerr to remain among them. He is an excellent and learned man, and is peaceable towards all. If, therefore, you will grant this request, not only will their children have the advantage of his instruction, but the dawn of knowledge will even begin among themselves.

(Signed) Gorachund Gosami,  
Kalee Dash Sharbobhoum,  
Mohash Turkopunchanoh,  
Shambooram Turkalunkar,  
Ramkanta Seromoni,  
Bishasher Bhotachargio,  
Gunga Narayun Bhotacharg,  
Kali Dash Mookapadhago,  
Neelomoni Gungopadhago,  
Bhagobot Sukar,  
Bacharam Mullick.  
Brojumohun Roy,  
Moddun Mohun Roy,  
Modhur Mohun Roy,  
Gagaroho.

This petition induced the Committee, at their meeting in December, to resolve on the immediate erection of a temporary building at Culna, to be occupied by Mr. Deerr and his family till a more permanent structure could be raised.”

#### EUROPE.

*Religious Communions.*—In a work lately published in France is given the following estimate, said to be compiled from official documents, of the numbers which compose the respective Religious Communions of Europe, Jews excepted. The manner in which the subject is stated, in reference to the United Kingdom, shews that this estimate can be taken, in most cases at least, only as a general approximation to fact:—

*England and Wales*, 6,000,000 Church of England, 6,000,000 Dissenters.—*Scotland*, 1,500,000 Presbyterians, 500,000 other bodies.—*Ireland*, 500,000 Church of England, 380,000 Dissenters, 5,500,000 Romanists.—*France*, 30,855,000 Romanists, 659,000 Reformed, 280,000 Lutherans.—*Spain*, 11,660,000 Romanists.—*Portugal*, 3,173,000 Romanists.—*Italy*, 20,210,000 Romanists.—*Switzerland*, 1,167,000 Reformed, 580,000 Romanists.—*Germanic Confederation*, 6,750,000 Protestants, 6,700,000 Romanists.—*Netherlands*, 3,500,000 Romanists, 1,500,000 Protestants.—*Denmark*, 1,700,000 Lutherans.—*Sweden and Norway*, 3,550,000 Lutherans.—*Prussia*, 6,000,000 Lutherans, 4,500,000 Romanists, 1,000,000 Reformed, &c.—*Austria*, 14,000,000 Romanists, 2,000,000 Protestants.—*Hungary*, 4,200,000 Romanists, 3,646,000 Reformed, Lutherans, &c.—*Russia in Europe*, 39,000,000 Greek Church, 8,000,000 Romanists, 2,500,000 Protestants, 1,804,000 Mahomedans.—*Turkey in Europe*, 7,500,000 Mahomedans, 2,500,000 Greek Church, &c.  
Total—Roman Catholics, 112,878,000; Protestants, 45,632,000; Greek Church, 41,500,000; Mahomedans, 9,304,000,

#### SYRIA.

At Beyrout, Messrs. Bird and Goodell, American Missionaries, have some pleasing prospects of success. The agents of the Church Missionary Society thus write respecting them :—

“It has pleased God so to bless the labours of the brethren Bird and Goodell, that there are ten or twelve persons whom they consider to be truly converted; while many diligently search the Scriptures, to see if things be so as the Missionaries say.

But it is here as it is throughout the world—he that is born after the flesh, persecutes him that is born after the Spirit. The Greeks, in general, receive the Missionaries well: but the Greek Patriarch of Beyrout fulminates against them; under the influence, it is supposed, of the Maronites and other Roman Catholics. Not only are calumnies circulated against the Missionaries, but the Patriarch curses and excom-



municates those who maintain any intercourse with them, even the poor who receive their alms!

The same Roman Patriarch has also seized a Young Convert; and has kept him in prison in the convent, now for more than a year: he often causes his victim to be beaten, and compels him to undress and to pass the night in the cold; limiting his sustenance to the smallest portion of bread and water which will prevent him from dying! He assembles the Monks daily round the prisoner to insult him, and allows him neither to read nor write. But when they smite Asaad on the right cheek, he turns to them the other also; and when they tell him that he has a devil and curse him, he blesses: when they interrogate him, he answers by a passage of Scripture, whether they promise or threaten.

The Mussulmans are tolerably quiet; but they avail themselves of all opportunities to fill their purses. This is the manner of effecting their purpose: when any one begins to read the Scriptures or to visit the Missionaries, those of his sect go to the Mussulman Judge, doubtless with a present in their hands, and beg him to cause such an one to be punished: the poor man has no apprehension of the mischief, till a Turk meets him in the street and tells him that he is condemned to buy for example 100lb. of soap of the manufacture of the Pacha, at three livres per lb: whereas the just price is but one livre: if he refuses, they put him into prison, and there beat him till he consents to pay.

This Roman Patriarch has given the Missionaries and other Christians the name of 'Biblicals;' a new word, which denotes a follower of the Bible.

At Tripoli, there is a Greek Bishop who favours the Missionaries and their schools, and does all in his power to engage all men to read the Scriptures.

## DOMESTIC.

### CORPORATION AND TEST ACTS.

At an Extraordinary General Meeting of the Protestant Dissenting Ministers of the three Denominations, held at the Library in Red Cross-street, on Tuesday, November the 13th, 1827,

Rev. JOHN RIPPON, D.D. in the Chair:

It was unanimously Resolved—

1. That this body esteem it a Christian duty to renew the declaration of the injustice, impolicy, and profane tendency of the Corporation and Test Acts;—their *injustice*

in excluding Protestant Dissenters from civil and political advantages, accessible to other classes of his Majesty's subjects, not more loyal, or more zealous and active in the support of the Constitution of the country than themselves; their *impolicy* in creating divisions amongst Britons, and in depriving the King and country of the services of a large part of the people of these realms; and their *profane tendency*, inasmuch as they prostitute a solemn and holy ordinance of our religion to worldly and uncharitable purposes.

2. That we do again petition both Houses of Parliament in the approaching Session, for the repeal of so much of the aforesaid Acts as relates to the Sacramental Test.

### BRISTOL EDUCATION SOCIETY.

The Bristol Education Society was established in the year 1770, for the Education of Baptist Ministers in Theology, Mathematics, and Classical and General Literature.

It has been the means of affording, in a certain measure, to four hundred ministers this necessary qualification for the discharge of their office. The greater proportion of these have departed from this world; but many of them are still the valued Pastors of our congregations; some are Missionaries; and some are the Tutors of this and other similar Academies.

For many years this was the only Institution for theological instruction in the Baptist denomination.

The progress of information and mental activity in the community, the improved education of the youthful part of many of our congregations, and the more generally acknowledged necessity to our Ministers of a stronger intellectual discipline and a more considerable share of literary attainment, induced the Committee, at the commencement of the last year, to adopt a system of larger requirement in the Academy.

In the new plan, a greater measure of labour is exacted from the Students, and a more strict and diversified exercise is prescribed, at once to promote and ascertain their improvement. As nearly as possible, their whole time is made available to the purpose, and accountable to the authority of the Institution. To this may be added, that a careful judgment is exercised, in deciding on the qualifications of candidates to be admitted to support on its funds. And an examination of the Students in the studies of the past year, takes place on the day previous to the annual meeting, and is reported to the Society.

There is an urgent necessity for an increase of the *permanent* income of this Society. There are at present in the house

twenty Students; and there are applications for the admission of several others.\*

The annual expense is about 1350*l.*; while the total annual income, as nearly as can be ascertained, cannot be assumed as more than 1000*l.*

The Committee can unhesitatingly affirm, that the utmost attention is given to economy in the pecuniary expenditure; and the arrangements are such, that the annual expense of every Student, additional to the present number, will not exceed 25*l.* the cost of tuition being fixed, and not proportioned to the number.

The building has apartments for the accommodation of thirty Students; and from the estimate just mentioned it is evident that the ten unoccupied studies might be filled at a very moderate expense. But without increased pecuniary assistance, the Committee will not only be unable to enlarge their number, but even to support the present. In venturing, during the last year, to make a considerable addition, notwithstanding the too narrow limitation of resources, to the number as it had stood in some preceding years, they have, in some degree, proceeded on the principle of faith—unwilling to entertain a timid distrust of obtaining a greater competence of means, when the circumstances of the Academy, and the exertions to render it more eminently useful, should be fairly and more widely represented.

The Committee, while they trust that, in making an earnest solicitation for this assistance, they may justly refer back to the tried and prolonged usefulness of the Institution, are also able with confidence to assure those who are, and those whom they invite to become its supporters, that it is now rendered very materially more efficient to its purpose; and that the reformed system has been acted on with diligence and vigour.

They earnestly and respectfully represent these circumstances to those who feel the importance of a well-instructed, as well as pious ministry, soliciting such assistance as they may have it in their power to supply, either by Donations, or by Annual Subscriptions; and they would still more earnestly urge upon ministers and members of churches, that Congregational Collections are a mode of assistance which, while not burdensome to individuals, would, if only so general throughout our denomination as it is quite reasonable to expect they should be, fully

suffice to the expenditure. When it is considered how large the amount would be of even small but numerous Congregational Collections, how entirely they would relieve the Society from difficulty, and how many are the churches whose Pastors have been educated in this Seminary, the Committee cannot but feel grieved that the average number of Collections for the last six years has been only twelve; and that not more than six churches make a rule of collecting annually. They need not observe, that, in recommending such Collections, it is confidently hoped those individuals in the congregations who would be able to afford their aid in the distinct form of Annual Subscriptions, would be too generous to diminish and sink their proportion of that aid in such smaller contributions as must compose the bulk of those Collections.

In these statements, the Committee are endeavouring to do their utmost to draw a serious *attention* to the object; being assured that if it can be brought under deliberate consideration, its claims will be acknowledged by those who are able to render it assistance, both by direct contribution and by an exertion of their influence. They intreat to be allowed to urge the plain questions,—Is it, really, a matter of small importance whether the succession of ministers of religion shall, or shall not, come forth with well disciplined, well furnished minds? Is it not apparent that the intellectual and religious movement among the people is likely to call, and does already call, for a greater number of such ministers? Is it not a hopeful and delightful sign of a change in the community that there should be this requirement! But how is this demand to be adequately met with the supply?—It is evident that the Dissenters must have their chief resource, for this important service, in their Academies. And therefore, to withhold from these a speedy and liberal support, will be to make little benefit of a great occasion, to forego the advantages of an opportune season, and to prosecute their operations for religion in a subordinate manner, and with a limited scope, unworthy of the character of zealous servants of God, and reformers of mankind.

But the Committee of the Bristol Education Society trust, that many of those to whom the present statement is addressed, are fully sensible that religion both deserves and needs the best attainable cultivation of mind, in the persons who are to be its teachers and examples; that they are desirous the attachment they feel to the church at large, and to that portion of it with which they are more especially conjoined, may have the best means for being continued onward, and even augmented, in their children and successors; and that they will not suffer

---

\* A friend of the Society has generously agreed to pay 75*l.* a year, for the board of three Students for four years from next Midsummer.



to pass unregarded this appeal in behalf of an Institution, which aspires to hold an honourable rank among the most effectual expedients for rendering the Christian ministry the respected and influential class of men, which it is indispensable to the interests of religion that they should, always be.

In June last, the 57th anniversary of this Institution was held, when a very satisfactory account of the proceedings of the past year, was read, from which we feel a pleasure in extracting the Report of the Gentlemen who were appointed to conduct the examination of the Students:—

*Academy, Stokes Croft, June 24, 1827.*

Having been requested, by the Committee of the Bristol Education Society, to examine the Students belonging to the Academy, in the different departments of learning which have occupied their attention during the past session, we entered on our labour at nine this morning, and brought it nearly to a close at five o'clock. The Hebrew classes were examined in parts of what they had read during the year. The first class was examined in portions of the first fifteen chapters of Isaiah, and likewise in twenty Psalms, beginning with the 50th. The second class was examined in twenty-eight pages of Keyworth's Compendium, consisting of extracts from the Psalms. The third class in the first six chapters of Genesis.

The first Greek class was found prepared with the Medea of Euripides, a part of the *Œdipus Tyrannus* of Sophocles, and half of the Speech of *Æschines* against Ctesiphon. The second, with the first and third books of the *Iliad*, the Extracts from Herodotus, and the *Memorabilia* of Xenophon in the *Collectanea Majora*, and the first *Olynthiac* of Demosthenes. The third, with about ten pages of the beginning of Xenophon's *Cyropædia*.

The first Latin class was prepared with the third book of the *Odes*, and the first book of the *Satires* of Horace; the first two *Satires* of Juvenal; the first book of Cicero *De Officiis*; and the *Germania* of Tacitus. The second class with the first book of the *Æneid*, the first book of Cæsar's *Commentaries*, and about ten pages of Sallust.

In Geometry, the first class was examined in the second, third, and fourth books of Euclid. The second class in the first and second books.

The Students were likewise examined in some portions of the Lectures which had been delivered on the Divine Attributes, and on some of the doctrines of Christianity. It was also intended to examine them on the evidences of Christianity, but time would not allow us to extend the examination further.

In closing this Report of the examination, we feel great pleasure in expressing our concurrent opinion that the proficiency made by the Students during the past session, fully proves, not only their exemplary diligence, but the faithful and energetic attention which the Tutors must have paid to the duties of their office.

F. A. COX.

JOHN KERSHAW.

Having been invited to assist in the classical department of the above examination, I feel much satisfaction in adding my testimony to that of Dr. Cox and Mr. Kershaw.

J. E. STOCK.

At this meeting the Rev. Dr. Cox preached an excellent sermon from Dan. xi. 33. "They that understand among the people shall instruct many:" which, by the unanimous vote of the meeting, he was requested to print.

The Rev. Dr. Steadman was appointed to preach the next annual Sermon; and in case of failure, the Rev. Robert Hall, A.M.

Among other Resolutions, relative to the regular routine of business, the following were passed unanimously:—

That a subscription be opened, for the addition of necessary books to the Library, as recommended in the Report.

The Secretary reported, that the Rev. John Kershaw had proposed to present to the Bristol Education Society, the sum of 100*l.* on the following conditions:—

1. That the interest of 100*l.* be annually presented to one of the six senior Students in the Academy, who shall produce the best Essay on any given theological subject.

2. That as this encouragement to exertion is presented before the Students with the immediate view of leading to the cultivation of simplicity in their ministerial addresses, an especial regard shall, in awarding the prize, be paid to this important object, recommended in the sermon preached before the Bristol Education Society, June 28, 1826.

3. That the Student who has obtained the prize, shall not again be a candidate.

4. That the Prize Essay shall be publicly read, on the day of the annual examination; and that the prize shall be presented to the successful candidate, in books.

5. That the President, the Tutor, and the Examiners for the year, shall decide which, among the Essays presented, is entitled to the prize.

6. That the President and Tutor shall, at each Annual Meeting, announce the subject of the Essay for the ensuing year.\*

\* The subject announced for 1828, is—  
*The Tendency of the Doctrine of the Atonement.*

On which it was resolved unanimously,

That the thanks of this Meeting be given to Mr. Kershaw, for his very kind and beneficial gift; and that the sum be added to the stock in the  $3\frac{1}{2}$  per cent. annuities, now belonging to this Society, and standing in the names of Trustees, the annual dividends being appropriated according to the condition of the donation, which shall be denominated "*The Theological Prize, given by the Rev. John Kershaw, A. M. Abingdon.*"

Resolved, That the next Annual Meeting shall be held the last week in June, 1828. The sermon to be preached on the Wednesday evening, and the public meeting to be held on Thursday.

In consequence of the very liberal exertions of its friends during the past year, the Society has been relieved of a considerable incumbrance of debt, leaving a balance of one hundred and fifty pounds due to the Treasurer, all other obligations having been discharged. Since the meeting, the Treasurer has received a legacy of 150*l.* left to the Society by the late Henry Fletcher, Esq. of Shadwell Dock; the duty on which was generously discharged by Joseph Fletcher, Esq. the Executor.

## ORDINATIONS, &c.

### MINEHEAD, SOMERSET.

On Sabbath day, Nov. 4, a place of worship was opened at Minehead, Somerset. The Rev. J. Cocks preached in the afternoon, from Psalm xxvii. 4; the Rev. J. Sutton (late Missionary to India) preached in the evening, from Luke xiv. 17, 18. The congregations were numerous and respectable.

The Gospel has been shut out of this town for many years, but a pious young lady has now let two cottages during certain lives, which are converted into a place of worship, and the people express their anxious desires to hear the word of life. Minehead is a small sea-port town and watering place, two miles from Dunster Castle, one of the most delightful situations in England. Provisions and house-rent are reasonable, and the air very salubrious.

### ABERSYCHAN.

Wednesday, Nov. 21, 1827, a new and commodious chapel, 30 feet by 40 in the clear, but without galleries, was opened at Abersychan Iron-works, near Pontypool, in the county of Monmouth.

At half-past ten, A. M. Mr. D. Lewis, of Pennel, commenced the services by reading

the Scriptures and prayer; Mr. R. Pritchard, of Cardiff, preached in Welsh, from Rom. viii. 13, 16; and Mr. T. Winter, of Bristol, in English, from Jer. xxxi. 23.

At three, P. M. Mr. D. Phillips, of Caerleon, read and prayed; Mr. M. Thomas, of Abergavenny, preached in English, from John iii. 16; and Mr. Edmunds (Wesleyan) concluded in prayer.

At six in the evening, Mr. H. Jones, of Ebenezer, Blaenavon, read and prayed; Mr. J. Michael, of Sion Chapel, preached in Welsh from Ps. lxxxiv. 4; Mr. T. Winter, in English, from 2 Cor. v. 18—20; and closed the interesting services of the day in prayer.

The above chapel has been built by the English Baptist friends at Abersychan, in the midst of a large and increasing population, where divine worship is to be conducted in the English language, for the accommodation of those who are not acquainted with the aboriginal language of the principality; some hundreds of whom now reside in that neighbourhood. A Sabbath school has also been established here, consisting of upwards of 100 children, which in future will be conducted in the chapel.

"May *this* little one become a thousand, and *this* small one a strong nation: the Lord hasten it in his time!"

### LYNN.

On the 12th of July, 1827, the Rev. George Cole, who, patronized by the Stepney Academical Institution, had for two years pursued his studies under the Rev. John Hemming, A. M. of Kimbolton, Hants. was publicly ordained over the Baptist church at Lynn, Norfolk.

The Rev. J. Jerom, of Wisbech, commenced with reading and prayer; the introductory address was delivered by the Rev. T. Williams, of Dereham; the Rev. S. Hewitt, of Swaffham, offered the ordination prayer; the Rev. J. Hemming delivered the charge to the newly ordained pastor; and the Rev. J. Kinghorn, of Norwich, addressed the church. In the evening a sermon was preached by the Rev. J. Pantis, of Norwich.

This interest, which for a considerable period had been rapidly decaying, has greatly revived under Mr. Cole's ministry. Both the church and congregation have more than doubled in number since he commenced his labours among them, while an extensive and important sphere of exertion in that mercantile and populous town, is presented to his enterprising and enlightened zeal.

*Erratum*—Page 608, note, for *provincial* read *provisional*.

# INDEX.

## ASSOCIATIONS :—

- Bedfordshire, 385.
- Buckinghamshire, 433.
- Kent and Sussex, 327.
- Midland, 482.
- Southern, 187.
- South Devon, 327.
- South East (Welsh), 433.
- Western District, 385.
- Western (Welsh), 434.

Burning of Widows in India, 559.

Distribution of Profits, 79, 387.

## ESSAYS, &c. :—

- A Brief Notice of some Ancient Coins Medals, &c. 593.
- Anticipation of the Annual Meetings, 262.
- Essays on Divine Revelation, 166, 364, 507.
- On the Conduct of Christians at Watering Places, 412.
- On the Claims of the Continent, 207.
- On Dreams and Spiritual Agency, 553.
- On the low state of Social Prayer Meetings, 310.
- On the Miracles of Christ, 502.
- On Preaching the Law, 506.
- On the Present State of the Christian Church, 256, 454.
- On the Work of the Holy Spirit, 363.
- On the Extent of Redemption, 6.
- On Providence, 159.
- Origin, Principles, &c. of Protestant Dissenters, 358.
- Pastoral Sketches, 162, 211, 307, 460.
- Remarks on Aquatic Excursions, 367.
- Scripture Parallelism, 14, 64, 114, 165, 214.
- The First Murder, 549.
- The Importance of Piety in the Christian Ministry, 311.
- The March of Intellect, 462.
- The Mistaken Saint, 605.
- The Nature, Evidences, and Advantages of Humility, 497, 557.
- The Privilege and Duty of Communion with God, 353, 406.
- The Ordinances of Christ should not be neglected, 303.
- Thoughts on the Certainty of Death, 11.
- Welsh Baptist Associations, 413.

## GLEANINGS :—

- American Anecdote, 75.
- Ancient Bibliography, 73.
- Anecdote of Dr. South, 128.
- Anecdote of Tetzels, 529.
- Anecdotes of the Reformation in Italy, 320.
- Autographs of the Conspirators in the Gunpowder Plot, 621.
- Blessing of the Waters, 570.
- Death-bed Scene of Charles II. 621.
- Description of Navarino, 570.
- Illustrations of Scripture, 127.
- Kerk Hof, 182.
- Newspapers published in London during the Commonwealth, 529.
- Present state of the Roman Catholic Church in England, 526.
- Sufferings of the Covenanters in Scotland, 227.
- Yearly Epistle of the Friends, 478.

## INTELLIGENCE :—

### Foreign,

- America, 76, 183.
- East Indies, 229.
- Europe, 628.
- France, 571.
- Germany, 383.
- India, 626.
- Russia, 230.
- South America, 624.
- Switzerland, 76.
- Syria, 628.
- Turkey, 572.

### Domestic.

- Baptist Highland Mission, 324.
- Baptist Home Missionary Society, 129, 282, 322, 576.
- Baptist Missionary Society, 230.
- Bristol Education Society, 629.
- British and Foreign Bible Society, 274, 480.
- British and Foreign School Society, 275.
- British Reformation Society, 280, 529.
- Church Missionary Society, 274.
- Committee of Deputies, 133.
- Continental Society, 231, 323.
- Ireland, 77.
- London, 184.
- London Baptist Building Fund, 132.



INTELLIGENCE—*continued.*

- London Hibernian Society, 275.  
 London Missionary Society, 276.  
 London University, 26, 273.  
 Presentation of Plate to the Rev. J. Clayton, 133.  
 Protestant Society, &c. 277.  
 Religious Circulating Libraries, 77.  
 Society for the Relief of Aged Ministers, 231.  
 Stepney Academy, 31, 77, 134.  
 Test and Corporation Acts, 232, 325, 629.  
 Welsh Baptist Academy, 326.  
 Wesleyan Missionary Society, 273.

## IRISH CHRONICLE:—

- Abstract of Lord Farnham's Speech, 142.  
 Annual Meeting, 329.  
 Extract from the Report of the London Hibernian Society, 287.

## Letters from—

- An Irish Reader, 582.  
 A Protestant Magistrate, 190.  
 B. B. 39.  
 Rev. J. P. Briscoe, 86, 192, 285, 384, 438, 486, 581.  
 P. Brennan, 389.  
 Rev. S. Davis, 88, 488.  
 Rev. J. McCarthy, 190.  
 R. Mullarky, 390.  
 W. Moore, 39, 439, 581.  
 John O'Brien, 38, 439.  
 W. O'Neill, 287.  
 P. B. 190.  
 P. Sweeny, 392.  
 Rev. W. Thomas, 85, 390, 438, 486.  
 Rev. J. West, 85, 285, 437, 485, 581.  
 Rev. J. Wilson, 37, 87, 286, 437, 485.  
 Remarks by a Scripture Reader, 87.  
 Report of the Commissioners of Education Inquiry, 533.

Letters from Mr. Fuller to Dr. Ryland, 55, 103.

List of Baptist Churches, 32, 80, 135.

## MEMOIR OF

- Rev. Dr. Baldwin, 97, 153.  
 Rev. J. Cherry, 545.  
 W. Fox, Esq. 249, 297.  
 W. Hope, Esq. 449.  
 Rev. T. Hutchings, 201.  
 Rev. P. McFarlane, 1, 49.  
 Rev. Tim. Thomas, 401.

## MISSIONARY HERALD—

Annual Meeting, 337, 393.

## Foreign Intelligence—

- Berbhoom, 242.  
 Burmah, 41, 92, 294.  
 Calcutta, 41, 193, 241, 289, 441, 489, 537, 585.  
 Ceylon, 145, 243, 538, 586.  
 Delhi, 196.  
 Digah, 89, 145, 293.  
 Howrah, 195, 585.

MISSIONARY HERALD—*continued.*

- Jamaica, 44, 244, 587.  
 ——— Kingston, 196, 244, 295.  
 ——— Montego Bay, 245, 295, 396.  
 Java, 243.  
 Jessore, 90.  
 Monghyr, 394, 585.  
 Padang, 148, 293.  
 South Africa, 494.  
 Sumatra, 493.  
 United States, 587.  
*Home Proceedings*, 45, 95, 150, 198, 245, 545, 494, 540, 588.

MONTHLY REGISTER, 36, 84, 140, 188, 236, 284, 388, 436, 484, 532, 580.

## OBITUARY AND RECENT DEATHS:—

- Cole, Miss H. 24.  
 Cox, Rev. J. 126.  
 Culver, Rev. W. 478.  
 Fletcher, H. Esq. 431.  
 Giles, Rev. J. 569.  
 Gurney, Mrs. W. B. 474.  
 Harris, Rev. Jos. 126.  
 Hawker, Rev. R. D.D. 227.  
 Heighton, Rev. W. 227.  
 Horsey, Rev. J. 273.  
 Huckvale, Mr. S. 526.  
 Keene, Mr. S. 380.  
 Keene, Mrs. 618.  
 Kello, Rev. J. 382.  
 Patrick, Rev. Jos. 477.  
 Pewtress, Rev. J. B. 182.  
 Richmond, Rev. Legh, 273.  
 Roberts, Mr. J. 429.  
 Shead, Mrs. H. F. 523.  
 Spicer, Mr. K. 569.  
 Steven, R. Esq. 273.  
 Strong, G. W. 319.  
 Thomas, Rev. Tim. 382.  
 Timms, Mr. Joseph, 525.  
 Wallis, Mr. J. 569.  
 Young, Rev. S. 225.

## ORDINATIONS, NEW MEETING-HOUSES

## OPENED, &amp;c.

- Abersychan, 632.  
 Battle, 134.  
 Bedale, 187.  
 Bermondsey, 328.  
 Birmingham, 78.  
 Blisworth, 187.  
 Boroughbridge, 79.  
 Braintree, 187.  
 Bramley, 79.  
 Cambridge, 575.  
 Chipping Norton, 434.  
 Coleman's Green, 576.  
 Corsham, 530.  
 Cowley Hill, 234.  
 Dover, 483.  
 Dublin, 328.  
 Eldon Street, 530.  
 Gold Hill, 576.  
 Gravesend, 482.  
 Greenwich, 328.

ORDINATIONS, &c.—*continued.*

- Hampstead-road, 531.  
 Hillsley, 385.  
 Horsforth, 386.  
 Kislingbury, 435.  
 Knowl Hill, 575.  
 Lechlade, 386.  
 London, 134.  
 Lynn, 632.  
 Minehead, 632.  
 Newton Abbott, 386.  
 Oundle, 483.  
 Portsea, 530.  
 Romney Street, 531.  
 Salters' Hall, 531, 607.  
 Scarborough, 575.  
 Sheerness, 386.  
 Sidmouth, 328.  
 Stockwell, 328.  
 Stoke Newington, 387.  
 Stratford on Avon, 483.  
 Sutton in Ashfield, 79.  
 Swansea, 386.  
 Tottenham Court, 531.  
 Trowbridge, 434.  
 Watchet, 530.  
 West Drayton, 576.  
 Woodstock, 234.  
 Original Letter of the Rev. G. Whitefield, 264.

Persecution defeated, 574.

## POETRY,

- A good Priest, 463.  
 A Voice from India, 216.  
 Grace, 261.  
 Hymn, 16.  
 Lines on the Portrait of the Saviour, 16.  
 On a tear, 66.  
 On the death of Dr. Ryland, 118.  
 On Mortality, 560.  
 The Believer's Reply to Death's Threatenings, 463.  
 The followers of Christ, 463.  
 The Poet and the Glow-worm, 512.  
 The Trump of Jubilee, 414.  
 The Widow of Nain's Son raised, 414.

## QUARTERLY BIOGRAPHICAL NOTICES—

- The Marquess of Hastings, 180.  
 The Bishop of Oxford, *ib.*  
 The Bishop of Lincoln, *ib.*  
 The Bishop of Rochester, *ib.*  
 J. M. Good, M.D. F.R.S. 181.  
 Dr. John Jones, *ib.*  
 Rev. J. Evans, LL. D. *ib.*  
 Rev. T. Gilbert, *ib.*  
 Queries, 15, 66.

Register of Births, 559.

## REVIEW AND LITERARY RECORD—

- Affection's Memorial, 72.  
 Alexander Hinkof, 72.  
 Andrews' Sermons, 317.  
 Anderson's Domestic Constitution, 124.

REVIEW.—*continued.*

Answer to the Manifesto of the Christian Evidence Society, 125.

- Baptist Children's Magazine, 22.  
 Bagster's Comprehensive Bible, 122.  
 Barton's Widow's Tale, 217.  
 Beldam's Summary, &c. 270.  
 Belfrage's Discourses, 266.  
 ——— Practical Discourses, 566.  
 Benning's Sermon, 567.  
 Budd on Infant Baptism, 423.  
 Callaway's Oriental Observations, 567.  
 Carpenter's Reply, 175.  
 Catharine and Jane, 125.  
 Chalmer's Christian and Civic Economy, 173.  
 Conversations on the Test Act, 428.  
 Coombs's Poetical Effusions, 20.

Dransfield's Sermons, 379.

- Edinburgh Christian Instructor, 272.  
 Ellis's Original Letters, 612.  
 Essay on Terms of Communion, 415.  
 Finch's Summary of Christian Principles, 471.  
 Fuller's Miscellaneous Pieces, 17.

- Gilchrist's Unitarianism Abandoned, 267.  
 Giles's Letters to the Rev. R. Hall, 415.  
 Grant's Memoir of Miss Bell, 379.  
 Green's Essays on Prayer, &c. 123.  
 Gurney's Essays, 465.

- Haldane's Discourses, 318.  
 Harvey's Sketches of Hayti, 518.  
 Harmony of the Four Evangelists, 378.  
 Hathaway's Essays, 266.  
 Hawkin's Sermon, 176.  
 Hinton's Congregational System, 20.  
 ——— Theology, 312, 368.  
 Horne's Compendious Introduction, 175.  
 Howitts' Poems, 615.  
 Hunt's Ordination Charge, 472.

- Innes' Reign of Heaven, 426.  
 Internal Evidences of Christianity, &c. 567.  
 Ivimey's Pilgrims of the Nineteenth Century, 464.

- Jay's Lectures, 265.  
 Jenkinson's Sermon, 268.  
 Jerram's Sermon, 218.  
 Johnstone's Sacred Poetry, 172.

Kinghorn's Arguments against Mixed Communion, 415.

- Law's Serious Call, 568.  
 Letters on Slavery, 379.

REVIEW.—*continued.*

- Mann on the Power of Christ, 71.  
 Mann's Sermon, 222.  
 Marshman's Memoir of the Translations,  
 &c. 513, 561.  
 March's Early Life of Christ, 568.  
 M'Crie's History of the Reformation in  
 Italy, 315.  
 Mead's Almost Christian, 568.  
 Memoirs of Nisbet and Boston, 220.  
 Memorials of Sanctified Affliction, 179.  
 Memdham's Account of the Indexes of  
 the Church of Rome, 169.  
 M'Nicol's Argument for the truth of the  
 Bible, 517.  
 Montgomery's Poems, 469.  
 Morell's Elements, &c. 520.  
 Madeley's Sermon, 269.

Noble's Appeal, 269.

- Original Tales for Children, 179.  
 Orme's Memoirs of Urquhart, 519.  
 Orme's Defence of Missions, 567.

- Palmer's Select Pocket Divinity, 23.  
 Popular Library, 522.  
 Popplewell's Sermons, 271.  
 Peggs's Suttees' Cry, 271.  
 Peithman on Latin Composition, 375.  
 Perseverance, 379.  
 Payne on the Law of Christ, &c. 567.

- Ryland's Pastoral Memorials, 467.  
 ——— Candid Statement, 415.

- Scott's Beauties of Eminent Writers, 178.  
 Scudder's Christian's Daily Walk, 567.  
 Shenston's Seventh-Day Weekly Sab-  
 bath, 69.

REVIEW.—*continued.*

- Sherman's Acquaintance with God, 473.  
 Steadman's Sermon, 22.  
 Stewart's History of Scotland, 271.  
 Stuart's Elements of Biblical Criticism,  
 318.  
 Smith's Common Scenes Improved, 125.  
 Steven's Nature and Grace, 565.  
 Styles's Sermon, 564.

- Taylor on the Transmission of Books, 565.  
 The Amulet, 516.  
 The System, 317.  
 The Protestant Dissenter's Catechism,  
 517.  
 The Birth-day Present, 379.  
 The recent Sufferings of the American  
 Missionaries, 224, 566.  
 The Village Pastor, 224.  
 The Establishment, of the Turks in Eu-  
 rope, 609.  
 The Pastor's Sketch Book, 70.  
 The Fortunate Employ, 72.  
 Taylor's Old English Sayings, 177.  
 Townsend's Accusations of History, 119.  
 Thrush on War, 223.  
 Thomson's Letters on South America,  
 223.

Union Collection of Hymns, 521.

- Watson's Three Discourses, 23.  
 ——— Address at an Ordination, 567.  
 White's Benevolence, 21.  
 Wilberforce's Practical View, 568.  
 Wilson on the Divine Sovereignty, 67.  
 Wood's Youth's Biblical and Theological  
 Companion, 179.

Sandane's Dream, 510.











